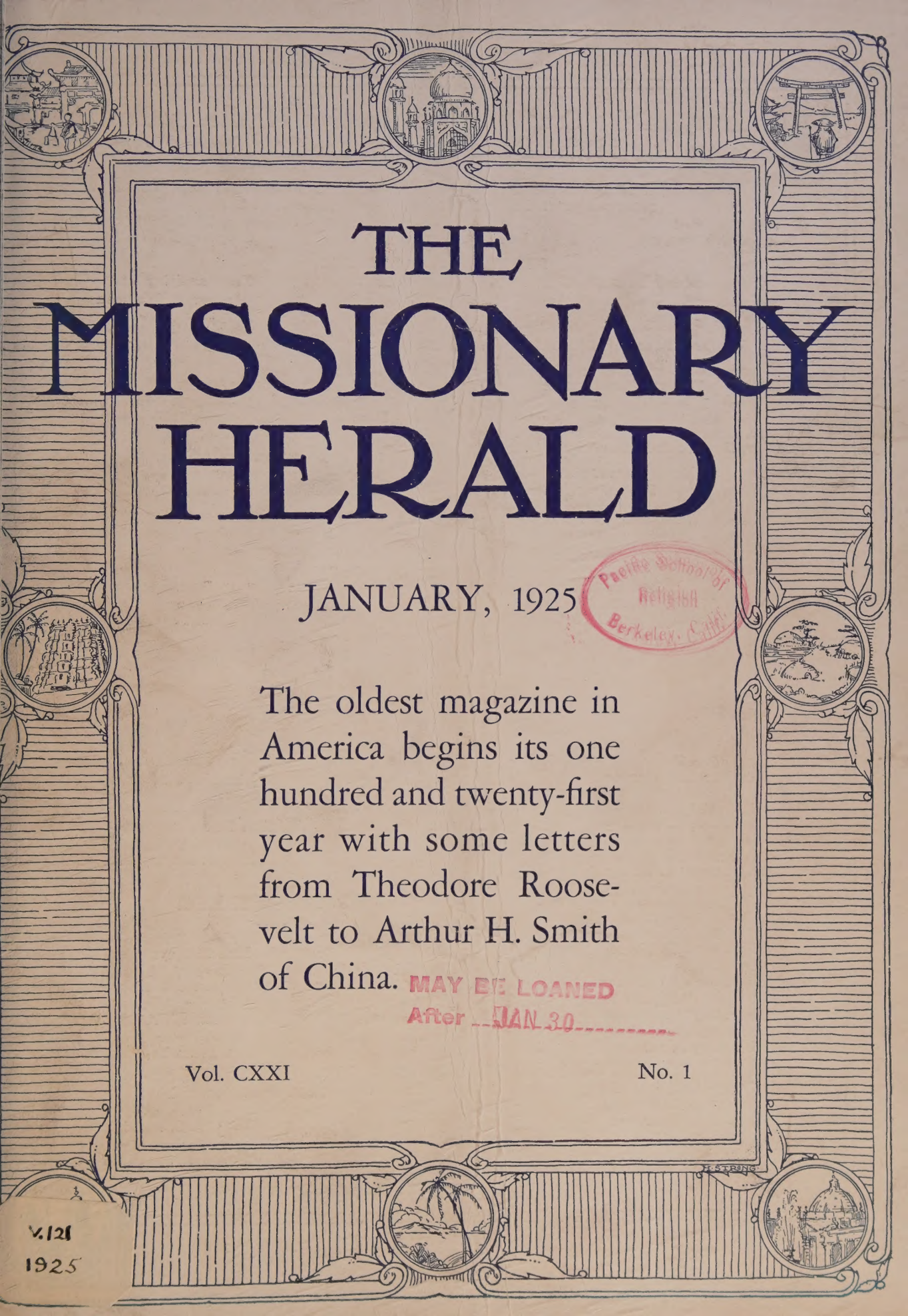




THE MISSIONARY HERALD

JANUARY, 1925



The oldest magazine in America begins its one hundred and twenty-first year with some letters from Theodore Roosevelt to Arthur H. Smith of China.

MAY BE LOANED
After JAN 30

Vol. CXXI

No. 1

V. 121

1925

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A CALL TO PRAYER

*In Behalf of the
Foreign Missions Convention of the United States and Canada
to be held at Washington, D. C.
January 28 to February 2, 1925*

This Convention will bring together approximately five thousand men and women representing the various Communions from all parts of North America. No assembly of a similar character has met since the World Missionary Conference, Edinburgh, in 1910 ; nor has any such gathering been convened in North America since the Ecumenical Missionary Conference of 1900. Its purpose will be to give a new vision of the foreign missionary enterprise of the Church as it is today ; to arouse an enlarged enthusiasm for the task, and to deepen the conviction of Christian people regarding their foreign mission responsibilities.

“The necessity for prayer as the one victorious force” can be asserted now as at Edinburgh in 1910 or New York in 1900. Every visitation of the Spirit of God resulting in spiritual awakenings in the Home Church and on the mission fields is in itself a convincing evidence of the reality of prayer.

THEREFORE, LET US PRAY :

That under the guidance of the Spirit of God the various committees working in connection with the Convention may be enabled to plan and carry through wisely and effectively the arrangements for this great assembly.

That through the sessions of the Convention there may be an overmastering sense of the presence of Christ, and that the speakers may be given the enduement of His Spirit and the persuasive power of His love.

That all delegates may be led into a richer fellowship with Christ in His breadth of vision, His depth of insight, and His purpose for the world, and may carry back to their home churches a deepened conviction of responsibility and a contagious passion for world service.

That through the Convention our home churches may come to a larger recognition of their obligations and may be inspired to undertake with courageous faith and fellowship, and with indigenous leadership abroad, the greater works of the Master's program for his Church.

THE MISSIONARY HERALD

Continuing *The Missionary Herald, Life and Light for Woman,*
Mission Studies, and Monthly Bulletin

One Dollar per Year

Order of Harvey L. Meeken, 14 Beacon Street, Boston, Mass.

Ten Cents per Copy

Vol. CXXI

JANUARY, 1925

No. 1

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ABBREVIATIONS

A. B. C. F. M. or A. B.

American Board

W. B. M. or B.

Woman's Board of Missions

W. B. M. I. or I.

The Woman's Board of Missions of the Interior

W. B. M. P. or P.

Woman's Board of Missions for the Pacific

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THEODORE ROOSEVELT AND ARTHUR SMITH

The return of the indemnity money to China by America was one of the greatest acts of statesmanship of which our land can boast. We do not profess to know all the ins and outs of the negotiations which President Roosevelt and Secretary Root carried on before the act was consummated. We do not know all the persons involved. But we are quite certain that the missionary forces of China had a great deal to do with the initiation of the plan, and that Dr. Arthur H. Smith, well known missionary of the American Board in China, actually

made the proposition to President Roosevelt. Secretary Patton, in the September *Missionary Herald*, gave an account of this interview and of Dr. Smith's relation to the return of the indemnity to China. This has led to an exchange of letters with Dr. Smith, and the letters are of such a character and so interesting, including as they do some from President Roosevelt to Dr. Smith, and one from Dr. Smith to Mrs. Smith reporting his interview with Mr. Roosevelt, that we deem them of special value to the readers of the *Herald*.

I

Dr. Arthur H. Smith to Secretary Cornelius H. Patton

T'unghsien, Chihli, October 22, 1924.

One of the members of this station appeared in my study one day in high glee, waving a copy of the September *Missionary Herald*. I remembered to have heard something about this Indemnity business somewhere before! An opportunity had just occurred to refresh my memory. Two letters which President Roosevelt had written to me in 1906 had disappeared perhaps fifteen years ago—"sunk without trace." One day not long ago my wife found them in one of her trunks, reposing in an unmarked envelope. As we have moved three times since we last returned to China, the misplacement was not surprising. I have made copies of these letters. There were two points made by you which did not tally with my remembrance. (1) The extreme cordiality of President Roosevelt's greeting, and (2) his alleged promise: "I will see the thing done." On the contrary, though in full sympathy with the suggestions made, he said expressly that he could in no way control the action of Congress.

I have made copies of the relevant parts of the letter I wrote Mrs. Smith at the New Willard Hotel on the morning of March 7, the day after the interview with President Roosevelt, when everything was fresh in mind. We were invited to lunch, and at the set time we were shown into the reception room, where there was other company. As I was introduced by Mr. Lawrence Abbott I was greeted cordially, but not effusively. Nothing was then said of our errand, and we went at once in to lunch. What happened then and later is summarized in the letter to my wife. The interview with President Roosevelt could not have lasted more than half an hour, probably less, and that at the State Department much less.

II

President Roosevelt to Dr. Lyman Abbott, Editor of *The Outlook*

THE WHITE HOUSE, WASHINGTON.

February 14, 1906.

My dear Dr. Abbott:

I shall be glad to see Dr. Smith. Could you not bring him on or send him on with Mr. Lawrence Abbott, say on March 6, and have him and you or him and Lawrence take lunch with us on that day?

Very truly yours,

(Signed) THEODORE ROOSEVELT.

Rev. Dr. Lyman Abbott, Editor, *The Outlook*,
287 Fourth Avenue, New York.

III

Copy of extracts from a letter of Dr. Smith's to Mrs. Smith from
Washington, D. C., March 7th, 1906

I went with Mr. and Mrs. Lawrence Abbott to the Corcoran Art Gallery Then we went back to the hotel (the New Willard) and brushed up for the "tiffin" (a word unknown in the U. S.) at the White House Toward the last, when Mr. Abbott had been saying to the President how much I was impressed with cries about corruption, etc., in the country, I heard the President saying: "When I get time I am going to write a magazine article on that subject." And then (in the lull, as we finished the fruit) he turned to me and said: "Dr. Smith, there has never in the history of this country been so little corruption as there is at this moment." He then launched out into a rhetorical broadside, historical, reminiscent, political and universal, from the days of Washington down to date, showing how things were far worse then than now. When he alluded to Jefferson's time he threw out this caustic sentence: "Jefferson, the greatest demagogue this country ever produced, in comparison with whom William J. Bryan is only a pale understudy!" New York, in the time of Fernando Wood, the (British) "guinea pigs" who lent their aristocratic names to fraudulent companies, the Jameson Raid and its exposures, the British War Office, etc., etc., etc., were all illuminated by a cascade of brilliant sparks, showing that despite the apparent facts to the contrary we are as good as anybody else.

Mrs. Roosevelt had an amused and self-satisfied smile. At times I could not help laughing, and remarked softly at the Bryan episode that I hoped there were no reporters present! Every one maintained a decorous silence, and we (gentlemen) went back to the parlor thanking the lady of the house, Chinese fashion: "You have expended a great deal of money" . . .

Then when the parlor was emptied of all but Mr. Abbott and myself, Mr. Roosevelt asked us to sit down, and Mr. Abbott begged me to say to Mr. Roosevelt what I had said to the Outlook staff one day when I dined with them. The President has a mind like an electrical machine—it is simply impossible to keep it still, but it is so sensitive that the least magnetism moves it. I knew exactly what I wanted to say, and was firing it off at a good rate, when every little while the President interrupted with an emphatic: "Dr. Smith, I agree with you exactly; now tell me what you want me to do."

The question was about using a part of the indemnity (largely potential) of twenty million dollars for the benefit of China, especially in

the way of paying expenses of students from China to the United States, to be distributed throughout the country. . . .

The President said: "You write me a letter saying what you think ought to be done, and I will consider it. You better go over to the State Department and see Root." We did not find "Root," but Mr. Bacon, the Assistant Secretary of State, to whom we explained what was in mind.

IV

President Roosevelt to Dr. Smith

THE WHITE HOUSE, WASHINGTON.

March 16, 1906.

Personal.

My dear Dr. Smith:

I have read your two Volumes and I have enjoyed them so much that I must give myself the pleasure of saying that I feel that I have got far and away more real information as to China out of them than out of any others that I have ever read.

It was such a pleasure to see you here the other day. Remember to let me know whatever you think I can do in the matters of which we spoke.

Sincerely yours,

(Signed) THEODORE ROOSEVELT.

P.S. The German Ambassador, Sternberg, told me today that he thought your books the best books on China he had ever read.

V

President Roosevelt to Dr. Smith

THE WHITE HOUSE, WASHINGTON.

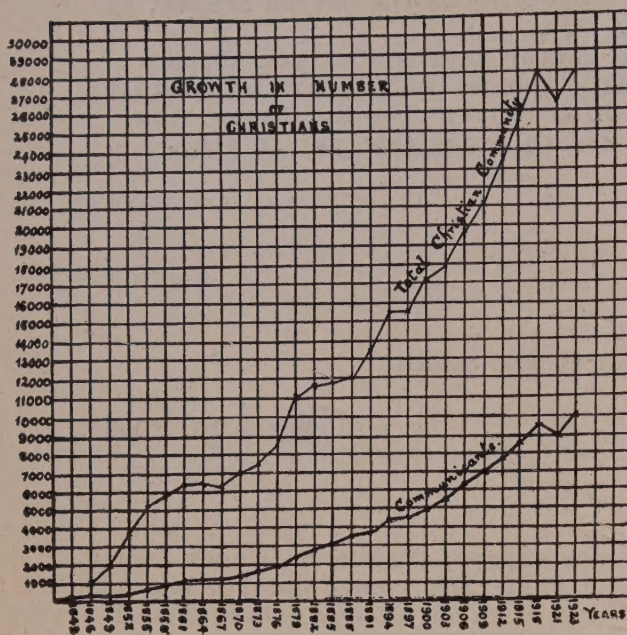
April 3, 1906.

My dear Dr. Smith:

Your very kind and pleasant letter has come. I agree with all you say and if we can adopt the policy you recommend I shall heartily favor it. I had been in doubt whether to try to use the indemnity as you suggest, merely because I hesitated as to whether the Chinese would not interpret it as an act of weakness; but I am inclined to take your judgment in the matter, and shall do so unless I see very strong reasons to the contrary are presented. I will take it up with Root forthwith. Meanwhile I need hardly say to you that I can in no way control the action of Congress. But what I can do by executive action and by co-operation with outsiders, such as the authorities of Harvard, Yale, and the other colleges, I shall do.

Sincerely yours,

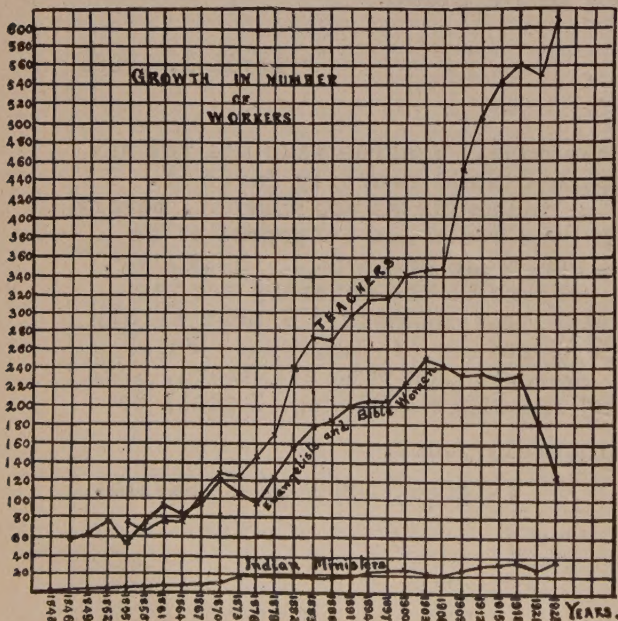
(Signed) THEODORE ROOSEVELT.



A MADURA MISSIONGRAPH SHOWING GROWTH IN NUMBER OF CHRISTIANS. Drawn by T. A. Fenn

A SIGNIFICANT TRANSFER OF PROPERTY

It seems a small act, and yet historically it may prove one of real significance. The Prudential Committee of the American Board, in response to a request from the Madura Mission, has just turned over to the Trust Association of the South India United Church (which as our readers know is practically the native church of South India, made up of several denominations that grew out of mission work in that part of India) the properties of some thirty churches. The sum involved is not tremen-



ANOTHER GRAPH SHOWING GROWTH IN NUMBER OF WORKERS, MADURA MISSION

dously large, but heretofore the mission, for the Board, has been careful to hold all such properties in its own hands. Now that the native church, however, has shown its business capacity, this step is taken in full belief that the properties will be carefully conserved. It is quite right that the titles to the churches in which the Indian congregations meet should be in the hands of this native church of South India.

The Prudential Committee is sending to the Madura Church Council an expression of deep interest in the step taken, and its appreciation of what it signifies. For this transfer marks a milestone in the advance of the Indian Church towards assuming entire responsibility and authority for its



HERE WE ARE IN MADURA! Drawn by H. Wyman Wilder

own development; a step forward towards the goal which has always been set; the outgrowth through missionary effort of a self-governing and self-sustaining church. It is a reason for rejoicing that the task which was undertaken nearly a century ago is being accomplished, and that the churches that have come into being through the work of the American Board have so developed in numbers, resources, and in leadership that they are becoming able to care entirely for themselves.

It should be said that less than half the amount involved came originally from the Board's treasury. Many gifts toward these church buildings were made by the missionaries themselves; some by foreign residents interested in the work; and much of the total amount by the Indian Christians themselves—a considerable sum made up of a multitude of small yet self-denying gifts which witness to the love of Christ's Indian disciples for his Church in their native land.

ORDER YOUR INDEX FOR THE YEAR

HERETOFORE the Index, covering the *Missionary Herald* edition for a calendar year, has been printed in the last number of that particular year. We departed from the traditional custom this year. Our

December issue contained no Index. We have printed Index for 1924, however, and in large enough quantity to supply all desiring it. One copy will be supplied each applicant free of charge, postage prepaid. Order of Harvey L. Meeken, Agent, Beacon Street, Boston.

MORE ABOUT THE ROBBER CASTE WORK

FROM a report received from Rev. Raymond A. Audley, Chairman of the Kallar Work Committee of the Madura Mission, it appears that notable progress continues in the effort to work in coöperation with the Government for the redeeming of this interesting robber caste whose capabilities, though perverted through inheritance, yet give promise of exceptional strength. During the year 1923 relations with Government in the work which hitherto had been somewhat experimental were largely stabilized. Government is gratified with the work being done, with the results being attained, and there seems to be every reason to expect that Government aid will be continued, perhaps increased.

At present there are sixty-six village schools maintained in the district. A training class begun at Tirumangalam in July of 1922 has finished its second year. Fifty students are in training. A new hostel for their accommodation has been erected, costing about \$900, half of which cost was provided by Government. A district educational officer has stated that the school has justified its existence, and the director is favorable to its continuance as a permanent branch of the Pasumalai High and Training School, which is directly and entirely under mission jurisdiction. To this Tirumangalam class the students from the Kallar caste are admitted, and a marked improvement in the teaching staff of these Kallar village schools is expected as those trained in this class come forth to their work, together with the regular supply of teachers gained from Pasumalai.

At the five mission boarding schools in the district there are, all told, 100 of these Kallar youth enrolled as boarding pupils. These are on Government scholarships, so the mission is largely relieved of the cost of their education, while it anticipates the great benefit to be gained from the influence of these pupils as they go out from the close and prolonged contacts of their boarding school life with the Christian impression which has been made upon them.

A special effort was made last year to secure in the Tirumangalam boarding school a class of girls, selected with reference to the Christian families. A total of nearly thirty girls from the Kallar community are now at Tirumangalam, and a few in boarding schools in other stations. Two girls' schools were also started in the Kallar district, and it is expected a third will soon be under way.

During the past year there have been eighty-four baptisms from the Kallar caste, of which sixty-one were of adults. Still larger and greater results are looked for another year. Several of the villages are regarded as places of great hope.

DO WE NEED THE MOSLEM WORLD?

FOR fourteen years a quarterly review of current events, literature, and thought in Moslem lands and the progress of missions among Mohammedans has been taken by leaders of all denominations in America and England. It has been edited by Samuel M. Zwemer, the well-known missionary to Arabia, an authority upon matters pertaining to Islam. This quarterly, *The Moslem World*, commences its fifteenth year with the January issue. In the current number the Editor, looking back, raises the question whether there is still a place for a magazine of this character which, dealing exclusively with one section of the great missionary problem, is necessarily technical in its character and therefore appealing to only one class of readers.

We believe that the readers of this January number of *The Moslem World* will find an emphatic answer in the affirmative to the Editor's question. A leading article by the Rev. Arthur Jeffery, of the American University of Cairo, on "Anti-Christian Books and Pamphlets Circulated by the Mohammedans of Cairo," gives food for thought, and indicates clearly that although weapons may be flung aside or new ones forged, the warfare for Truth is still waging. The Modern Islam through the Ahmadiya Movement is restlessly active in Europe and America, as Dr. H. U. Weitbrecht-Stanton shows in an article on the subject. Our Christian Plea for Work Among Mohammedans, however, is not always fair, and many readers will agree with Dr. Talcott Williams that we need to understand the Moslem view of our Western civilization before we press its character as an argument for Christianity.

The current number also contains two articles by women missionaries—Miss Nora Karn and Mrs. Hattie Menzies—on the "Power of the Cross" to win the villages and to witness in the great cities of Northern India. Prof. Alfred Guillaume contributes an able historical review of Theodore Abu Qurra as Apologist. Two biographical sketches by a missionary from Central Asia and a Mohammedan government official in India, introduce the reader to the Moslem conception of sainthood. There is also a thoughtful paper by an Armenian Christian on the "Oriental Churches and Islam." He expresses the hope that these churches, not in spite of persecution, but because of the persecutions, will in time prove living witnesses for the Gospel.

The number contains an extraordinary variety of notes on "Current Topics" from every part of the world of Islam; and, in addition, the usual "Survey of Periodicals," by Miss Hollis W. Hering; also, twenty-two pages of "Book Reviews."

We call the attention of our readers to the advertisement of *The Moslem World* in this number of *The Missionary Herald*.

At the series of conferences recently held in the Near East it was agreed that a forum of common thought and inspiration on special subjects such as those handled by *The Moslem World* is needed more than ever before.

THE WORLD WINDOW

Dr. T. A. Lambie, medical missionary of the United Presbyterian Board, at the invitation of the Prince Regent of Abyssinia and upon land donated by the Prince, is building a hospital at Addis Abeba, the capital of that country. The building was made possible by a gift of \$75,000 from Mr. William S. George, of East Palestine, Ohio. It will contain 150 beds, will be thoroughly equipped, and will be the largest structure of any kind in Abyssinia. Addis Abeba, with a population of 100,000, at an elevation of 9,500 feet, occupies a strategic position in the midst of great stretches of tillable land. The capital is connected with a port on the Red Sea by a railroad, with two passenger trains a week. Rev. C. S. Cleland, one of the secretaries of the United Presbyterian Board, has recently visited Abyssinia, and reports that the country, under the guidance of the enlightened Prince, is modernizing in a hopeful way.

Important developments are being undertaken by the British government on the upper waters of the Nile, looking to the irrigation of immense areas, with reference to developing the industries of the country and supplying cotton for the British mills. A dam of masonry, iron, and steel is to be flung across the Blue Nile, to be finished in the summer of 1925. It will make the famous Assuan Dam, which is the astonishment of American tourists, look like a puny thing. The new dam will be 3,025 metres long, with a maximum height of 33 metres. The cube of the masonry will total 423,000, and the masonry itself will weigh 973,000 tons. The openings of the dam will consist of 80 main sluices, 14 canal regulator sluices, and 112 spillways. The capacity of the reservoir thus created will be 636,000,000 cubic metres of water as compared with 2,420,000 in the Assuan reservoir. The excavation is being carried out by means of American steam-shovels, all the other machinery being British. A similar dam will eventually be constructed on the White Nile at Gebel Aulia, and will harness the waters of that stream, mainly for the benefit of Egypt. The people of Egypt are needlessly fearful lest these mighty engineering enterprises may rob them of the annual inundation which is essential to the very life of the nation.

The Wahabis, who, under their powerful sheikh, Ibn Saoud, have recently captured Mecca from the King of the Hejaz, are often spoken of as the Puritans of Islam. They stand for the severest simplicity; are opposed to all modernistic tendencies in social life and religion. No tomb can have a cupola; no member of the tribe can wear articles of silk or use silver or gold ornaments; valuable rugs and

other luxurious appointments in mosques are ruled out. Tobacco is strictly forbidden. Smokers have been known to be killed on the spot by fanatical Wahabis, and such a deed is regarded as meritorious.

Richard Coke, Bagdad correspondent of *The Manchester Guardian*, analyzes the Constitution which has recently been adopted by the Constituent Assembly of Iraq (Mesopotamia). The document is divided into ten parts, dealing respectively with the Rights of the People, the Crown, the Legislature, the Ministry, the Judicature, Finance, the administration of the Provinces, the validation of existing laws and judgments, provisions for changes in the Organic Law itself, and a final clause of general provisions. It is laid down that "Iraq is a sovereign State, free and independent. Its sovereign rights are indivisible and inalienable. Its Government is that of a hereditary monarchy, and its form, representative." There is to be a Senate of twenty appointees and a Chamber of Deputies on an elective basis. In the election of Deputies the principle of the secret ballot is maintained, so that there may be proper representation of non-Moslem minorities. This latter provision, Mr. Coke explains, resulted in a certain amount of criticism in Bagdad, led, strangely enough, by the local Christians, who stoutly maintained that they did not want any special rights guaranteed to them, but preferred to trust to the public spirit of their Moslem fellow-countrymen. Mr. Coke considers that neither by inclination, training, or experience are the people of Iraq fitted as yet for any form of government more responsible than a benevolent autocracy.

Rev. de Lacy O'Leary, in his book "Islam at the Cross Roads," holds that the solidarity of Islam is more apparent than real. He finds that "Islam is distracted by a sudden growth of nationalism almost tropical in its rapidity and magnitude." He finds that Arabs join with Christians against their Turkish oppressors, regardless of the fact that they were brother Moslems. Turks openly express their scorn for Arabs, and actually translated the Koran out of the sacred Arabic into rather primitive Turkish; and some of them openly talk of the propriety of abandoning Islam. Egyptians, proud of their nationality, affect to despise their brother Moslems in India because they are subject to the British; and Afghan Moslems have refused to help their oppressed Bokharali co-religionists because they are subjects of the anti-British Soviet.

The present enrollment of Robert College at Constantinople is as follows: By nationality: Turkish—

5, Greek—125, Armenian—81, Bulgarian—53, Albanian—15, Russian—20, Jewish—28, Persian—7, Syrian—5, American—2, 1 each from 10 nationalities; total, 471. By religious affiliations: Orthodox—14, Gregorian (Armenian)—66, Protestant—21, Catholic—6, Moslem—145, Hebrew—28, Karaite—1; total, 471.

¶

The Laymen's Bulletin (organ of the National Laymen's Missionary Movement in Great Britain and Ireland), in urging efforts for the evangelization of the untouched tribes in the interior of South America, says: "Opinion is changing in Government circles in that continent; some states are already devoting their attention to the great Indian question, Brazil is making the protection and care of the Indian peoples a national concern, Paraguay is entirely favorable to developments for Indian welfare and officially recognizes and welcomes our missions in that country. In the Northern Argentine the authorities and the settlers in the Indian Territory are very friendly, and another republic has officially invited us to establish missions among their Indian tribes, offering us every facility and assistance." If we can accept their offer, they give us full control of a reservation and entrust to us the education, industrial training, and religious instruction of the natives. The Government has acquainted itself with our methods, and the fact that it has made this offer is one of the strongest testimonies to the value it places upon mission work. "What a contrast to the frequent jibes and jeers directed against missionary effort, which are so often heard in this Protestant and enlightened Britain!"

¶

Militarism is pretty much the same the world over. An English magazine prints this quotation from the official text-book of the British Army as used in India, Africa, and elsewhere. In discussing the color question in South Africa, it says: "The color question in South Africa is not yet so serious as that in the U. S. A., but it would be far worse than it is at present if white men in South Africa had gone to the trouble and expense of erecting and endowing schools, colleges, and universities for the black man. The Boers have been perfectly right in keeping the black man in his own place."

¶

The Methodist Board of Foreign Missions announce in their annual report that their church has gained 50,000 members in foreign fields during 1923, making a total of 165,000 acquired in the last five years, and a grand total of 658,000. In addition, 11,000 children were baptized during the year, which swelled the total to 172,000 minors receiving Christian instruction. There was an increase of 439 Sunday Schools, making 11,095 in all; an increase of 244 churches, bringing the total to 3,134. The Methodist church gained 30,000 members in India.

In *The Presbyterian Record* (Canadian) Rev. H. H. Smith, of India, tells the following story: It had been a great hunt. The Christian Bhils had joined heartily in the sport and two large panthers had been bagged. During the evening, as we were sitting around the camp fire watching some natives skinning the panthers, one of the hunters, a Colonel of the Royal Artillery, blurted out: "I don't believe in Christianizing these Bhils. I like to see them as we saw them today; they were both friendly and helpful—look at them now, how nicely they handle their sickle and how easily they use it in lieu of a proper skinning knife. They don't grumble at all, although we have kept them out all day and nearly half the night." "I am so glad to hear you say that," I replied, "because those men skinning the panther are Christians, and 80 per cent of your beaters today were Christians, too; but had you attempted a hunt here years ago when we first came to the jungle, the Bhils would most probably have looted you instead of helping you to hunt the panther, as they have done today. The Gospel of Jesus Christ, which you so much despise, has made all the difference."

¶

Mr. P. L. Gillett, Y. M. C. A. Secretary at Nanking, in a personal letter, speaks of attendance at a service in a Presbyterian church where thirty soldiers, who had been in the Y. M. C. A. Bible Class, were baptized and received into membership. He adds: "Since our Army Department was organized a few years ago, there have been nearly four hundred soldiers received into the churches of the city. Every church has from ten to one hundred of these members. They are mostly northern men who are living here in barracks. They have Bible classes and prayer meetings all through the city, as well as in various churches, and in the Army Department of the Y. M. C. A. The other day I met on the street a missionary lady who seemed to be very much pleased over something. She said she had just been making a purchase in the Mission Book Store, and while she was there six soldiers came in and each one bought a Bible. I told Mr. Ho, the Army Department Secretary, about this incident, and he said: 'Yes, there are more than five hundred soldiers who have bought Bibles within the last six months.' We foreigners do not deserve a great deal of credit for this remarkable indigenous spiritual movement. It really comes from the work of the Student Association in the Paotingfu Military Academy. Four of our staff of secretaries here in the Nanking Association were officers and workers in that old Paotingfu Student Y. M. C. A. It must have been a real spiritual organization that these boys had in their school, for now that they have come among us, the work that they are promoting is marked above everything else by the deep, earnest, religious atmosphere which permeates every department of their work."

¶

In *Home and Foreign Fields* (Southern Baptist) for November, Rev. J. J. Vince writes from Harbin,

Manchuria, that when he read a letter to the Russian congregation telling of the coming of two missionary families to Harbin, the Russians shouted in unison, "Hallelujah, let us welcome them!" The chorus choir went to the station to sing their welcome. On Sunday a union service was held with the Chinese congregation in the room used by the Russians. The following Sunday the latter were to be guests in the large new hall of the Chinese.



Rev. Masahisa Uemura, a member of the famous Tokugawa family which ruled Japan as shoguns for 200 years, is pastor of the leading Presbyterian church of Tokyo, and has in his congregation members of Parliament and professional men of note. He has come out strongly against the Japanese Church accepting further financial aid from America. Christianity, he maintains, was originally an Oriental religion, and the Japanese can understand it better than the Americans. "It is a disgrace for Japanese engaged in Christian missionary work in their own country to receive material aid from the United States." This would seem to be a case of what the Japanese call *mutkashii*, six-sided, in need of careful consideration. The American Board long ago freed the Kumiai churches from all sense of control and dependence, but upon their own desire and in a hearty spirit of coöperation, we continue to work at their side, and delight to share with their leaders the utilization of certain funds originating in America for evangelistic work in the more needy districts.



The Japan Evangelist for October gives the plans for an evangelistic campaign planned by the National Christian Council of Japan. The first part of the program is as follows: OBJECTIVES: 1. Leading all Christians to "present their bodies a living sacrifice, holy, acceptable unto God," and to live a life of service for the Kingdom of God. 2. Doubling the attendance both at church and in the Sunday School. 3. Enrolling as many as possible seekers after Christian life and experience. 4. Enrolling as many as possible candidates for the Christian ministry. MOTTO: "The Mobilization of the Christian Forces for Service." 1. The Church . . . a center of community activity. 2. The Minister . . . a leader of spiritual activity. 3. The Christian Home . . . a neighborhood center. 4. The Laity . . . a wide-awake, progressive Christian body bearing their full share in Christianizing the country. PROGRAM OF THE CAMPAIGN: 1. Preparatory conference with local ministers and church officers in various centers. In some thirty different cities local conferences will be held to consult with workers and officers of denominational churches located in the same district, and to form plans whereby the best results may be obtained from the campaign. These conferences should be made occasions of spiritual uplift and power, and it should be realized that the Holy Spirit

is the only source of power for this great spiritual movement. The leaders will explain and emphasize the following points: The aim of the campaign is to deepen and increase practical Christian living and faith; to double the spiritual and financial forces of the church, both in quantity and quality. Ministers and officers of local churches will explain the campaign to their people and encourage them to volunteer for service and to assume their share of responsibility.



Lutheranism has made great progress in Iceland, according to an article in *Missions*. Indeed, it is practically the only faith of the population of 85,000. Roman Catholicism, it is stated, tried to establish itself in the island, but after two years gave up the attempt. The people of Iceland have not been engaged in war for 1,000 years. Every child learns to read, and there is not an illiterate person in the country. A workhouse erected for the poor stood vacant so long that the governor converted it into a residence.



Is interest in theological questions coming back in our American colleges? Several signs appear to point in that direction. Here is one. In a certain institution devoted to practical sciences, an officer of the American Board was recently asked by a student committee to address the student body on the following themes: Personality of God, Conception of Angels, Virgin Birth, Is Atheism a Religion?, How Can We Explain the Existence of Evil in the World?, Idea of Heaven and the After-Life, Christ's Idea of Service and Its Practical Application, Is Our Religion What We Believe or How We Live?, What Are Ways in Which We Can Make Religion More Vital?, Prayer—Do We Realize Its Value?



From an address by a representative of Trinity College, Cambridge, at the recent Annual Congress of the Church of England: "Youth is very critical, and in its eyes no amount of churchgoing can atone for glaring inconsistencies of conduct. What are we to think when we see professing Christians gambling on the Stock Exchange, underpaying their employees, drawing revenues from slums? It seems to us that the Church has made its own the three pharisaical virtues of comfort, popularity, and success, and that seems strange to us as we read the Gospels. Can the Church not show us something of the spirit of the Cross? I do not mean the parsons—they are hard-working and self-sacrificing enough; but the ordinary Christians whom we meet at tea-parties and in business and on our holidays. Self-sacrifice is one of the few virtues we wholeheartedly appreciate. You cannot expect us to walk in a path where you are afraid to go yourselves."

GENERAL FENG'S COUP D'ÉTAT

By G. H. K.

MANY warm admirers of General Feng have been shocked and alienated by his recent course of action, while the press in America has sharply criticised both the man and the deed, attributing to him the lowest of motives. It seems only fair to print here the accounts of some eyewitnesses who picture actual conditions at the time of the *coup* and show plainly what the common people thought of General Feng and his motives. A few sentences from *The Far Eastern Times* of October 27 are added, and part of a letter, dated November 6, from Rev. Robert Chandler, of Tientsin.

"The last leaves of my journal," writes Miss Luella Miner from Peking on October 24, "showed that I was still trying to pin my faith to Wu P'ei-fu, because it seemed that he alone had power to bring order out of chaos. But in his conduct of the war he has shown such despotism and unfairness that all have lost faith in his bringing peace to China. It looks as if the lust for power had mastered his earlier patriotism. Certainly he lunged into this war with absolutely no consideration for his men: no warm clothing, insufficient food, no medical attention; and he has been merciless, but orderly, in his seizure of men, carts, animals, and everything else he needed.

"According to Wu's first orders, Feng was to lead one of the three armies sent to the north—the one going to attack Moukden from the west. But . . . he soon sent the governor of this province, Wang Chen Ping, to be in command of the armies of the West, including Feng's. From this section of the front there is a significant silence, and even now Governor Wang's attitude is not clear, but he is probably siding with Feng."

"In the early morning of October 23," writes Mr. Rowland Cross two days later, "the soldiers of Feng Yu Hsiang quietly slipped into the city with the help of the city police. When the inhabitants awoke up martial law was in force. A notice posted on the walls about the city, and bearing the signature of Feng Yu Hsiang, was the first announcement of what was happening. It stated that the republic had gone through many troubles in the past few years; that now, in the midst of flood and other disaster, had come this war, which was only a personal quarrel between two generals, Wu and Chang. General Feng had decided to take no part in it and had come back to protect the city. A second announcement gives some idea of what he has in mind. He proposes that the present government be put out and that leaders from all over the country, and all of the military and civil governors of the provinces, be called into a general conference to plan what is best for the country. This has long been one of Feng's schemes, and it looks like a very good move if it can be carried out."

"The people here all trust General Feng and his soldiers," continues Miss Miner's journal, "and his proclamations assure both foreigners and Chinese that he will keep order in the city. He has remained outside at his camp, probably to avoid the appearance of assuming the dictatorship. The Christian statesman, Dr. C. T. Wang, is working with General Feng. The model governor of Shansi was in the plan; it is said that Shantung is coöperating and that Tientsin shared in the *coup*. The people are desperately tired of feudal warfare, and Feng's insistence that it cease meets almost universal response.



One more view of General Feng, student of the Old Testament

"October 25. Yesterday President Tsao issued the edict for the cessation of war. There have been no executions except of thieves caught red-handed. Tuan Ch'i Jui has been called to temporary leadership. He has a strange hold on all his former pupils and subordinates in the army. General Feng, the other officers associated with him in the *coup*, and the governor of the province, General Wang, are all staying at a camp outside Peking

and interfering as little as possible with government affairs.

"General Feng, in interviews held with him yesterday, spoke of the sufferings of the people with deep emotion. *There is no doubt that he is acting under full conviction*, and if leaders in all parts of China coöperate in the same spirit, we shall soon see a very different nation. The police are now wearing the same badges as the soldiers—"Swearing to die to save our country"—and a sentence at the side stating that they will love the people and not disturb them."

The Far Eastern Times of October 27 says: "That General Feng Yu Hsiang had good reason for acting as he did all those with inner knowledge of the situation well know. When the present struggle commenced General Feng said he had no interest in the fight, which was not against a foreign enemy, but was in the nature of a personal quarrel between Wu Pei Fu and Manchuria. He would have absolutely declined to leave Peking had it not been for the fact that Wu Pei Fu, having a numerical superiority and control of the communications round the capital, would have struck him down in the Nan Yuan enclosure. He proceeded unwillingly, and telegraphed to the President, urging the issue of a Peace Mandate, since fighting had proved folly. No attention was paid to his telegram. The bold political stroke of marching back to Peking was inevitable in the circumstances—and has been wholly justified."

Rev. Robert E. Chandler, of Tientsin, writes of General Feng on November 6: "He undoubtedly has faults, and yet I still believe that he comes about as near being a Christian as a military commander



ONE OF GENERAL FENG'S METHODS OF PUBLICITY,
PEKING

On this wall is a lecture on the value of time

in China can be. In regard to his recent action his 'treachery' toward Wu, there is this to be said: Feng did not want to fight and Wu knew it. Feng said plainly at a military conference in Peking that he did not see the value to China of sending the troops to Manchuria to fight Chang. He remarked on the present flood and famine in China and said that the war ought not to be prolonged. Now this was going pretty far. He was Wu's subordinate; and if he had gone farther to say he *would not* fight, quite likely he might have been executed by Wu. He was sent to Jehol; apparently neither Wu nor Chang expected there would be fighting there. There was not. (We are informed that General Feng's brother, a minor officer, was executed for some alleged insubordination.) Under the circumstances Feng's change of front and opposition to Wu cannot exactly be called a 'stab in the back.'"

WHAT OF CHINA

BY JOSEPHINE WALKER

Miss Walker, a well-known missionary of the Woman's Board of Missions of the Interior, was born in China of missionary parentage, and has always lived close to the Chinese in Fukien Province. She is especially fitted to sense the conditions that now are dominant in China.

TRAVELING one day on a Chinese launch built for fifty, but carrying two hundred, I heard the conductor say: "All you who can swim stay on this boat; those who cannot, go on the other boat"—a great flat boat that we were towing for the purpose. There was no stampede. A few may have changed, but all day long men got on and off. We held our breath at times, yet before dark we had arrived safely at the end of the run.

The incident seems to me characteristic of China. By all our standards the launch should have capsized, but the big flat boat she towed alongside kept the balance. There are things in China of

which we fail to take account; not the showy ones, but the stable, many of them ancient, but nevertheless effective.

Does it mean nothing that eight-ninths of the nation are classed as farmers, living in towns scattered over her fertile plains? Must not most of her soldiers and officials be recruited from them? Those who have worked here know that our best men came originally from the farming class. They are men of balance and forethought.

The fact that China ranks the farmer next to the scholar would also indicate whence her leaders have come.

COUNTRY CHURCHES AND RURAL PROBLEMS IN CHINA

BY HENG-CHIU CHANG

The National Christian Council of China, at its first annual meeting in 1923, decided that one of its standing committees must be a group instructed to study and work on "The Country Church and Rural Problems." At its second annual meeting last May Mr. Heng-chiu Chang made an address, extracts from which are presented herewith.

Mr. Chang came from a country village in Paotingfu; was graduated from North China Union College in 1916; studied at the Union Theological College in Peking, and taught in several Christian schools before he was called to his present position as general secretary of the North China Kung Li Hui (American Board Mission Council). The mission has loaned Mr. Chang for one year to the National Christian Council to work on this rural problems committee. The following is a translation made by Rev. Robert E. Chandler, Secretary of the North China Mission.

AMONG the children in the family of the National Christian Council, this movement in behalf of the Country Church and Country Life is the best beloved. It is bound up with the life of 300,000,000 Chinese farmers. China rests upon the foundation of her farmers. Her destiny for years, her moral preservation, depend not upon the succession of officials or military rulers, but upon the generations of this agricultural class—three-quarters of her people—industrious, frugal, loyal, kindly, honest.

Since they have such a part in China's destiny and preservation, should they not be highly regarded? Who would suffer them to come in as they do, like helpless orphans—like sheep without a shepherd? Born among men, they have not gained the abundant life God would give to all men. Especially they have not gained the true richness of family life. They increase daily in numbers; they decrease daily in economic resources. Flood and famine desolate them; pestilences run loose and destroy them. They find themselves in conditions the most difficult for men to bear; they can but bear them. They call and cry out for help, even with silent tears.



outside a country school near Tientsin. Robert Chandler addressing the boys

Who has ears to hear this cry? Who is willing to dip a finger in cold water and moisten their tongues? Will it be the foster parents, the Government? The Government knows only how to bleed them. Will it be their so-called "leaders," the militarists? The militarists know only how to pawn the people's lives for power. Will it be the group which stands for universal benevolence, for impartial brotherliness—the Church of Christ? Alas, the Church has not given them ten parts of her attention.

Take the evangelistic work of the Church—40 per cent of the workers have been engaged among 100,000,000 or less of the population; while only 60 per cent have devoted themselves to the more than 300,000,000. We have only given half as much to country folks as to city folks. Can we say we have not neglected the little brothers of Jesus?

We bring this subject up, not just to hang the souls of 300,000,000 farmers upon our necks, as if that were enough. What is bound with the soul—education, family, hygiene, recreation, work—their *LIFE*, in a word—can we pluck these off? It is not possible to ignore the farmers' physical life and emphasize their spiritual life. Christ is not a half-Saviour. When did he bar out man's physical life from his salvation?

Go deeper. When God created blue mountains and clear green water, lilies and beautiful landscapes, it was just for the delight of man's two tiny eyes. When he created sound, of pipe and reed and fife and flute, and the songs of all the birds, it was just for two tiny auricular membranes and bones. He made the atmosphere, hundreds of *li* high and 75,000 *li* broad; and all to serve as the playground of a five-foot corruptible casing of flesh, bound to perish in a few score of years. It was millions of years ago he hung the sun and moon and the stars in the heavens; he buried coal and iron in the ground. With this industrious labor and perfection of planning he wrought—when did God ever despise in any smallest detail the physical life of man?

You, the members of this Council, all of you, care in your hearts for the farmer folk. You know what the country people ask of us. But let me speak for them and bring their plea out into the open. One day I was talking with a farmer. He said: "The Christian doctrine is good; yes, its goodness is good; but if I don't have one copper, I can't buy one piece of bread." This rough expression is enough to illustrate how the farmer class asks of the Christian Church this, and this alone—a chance for human existence. When we hear a cry like this, can we cover our ears from it, or make as if it had never been heard?

In North China, after the Great Famine of a few years ago, in many places the doors were opened wide for preaching the Gospel. On the word of experienced workers, this came from the fact that

we had helped the people to *live*. In Ts'angchow, of late, the evangelistic work has taken on color; and the reason is, again, that the Church helped the people to *live*, educationally, with phonetic. It is easy to see that helping in country *life* is a very important part of evangelistic effort. This group of stalwarts, courageous spirits in the Kingdom of Heaven—ought we not to go forward boldly in this work? The time has come. This is an opportunity to take a forward step, a step ahead of the crowd.

Helping in country life is not something out of the ordinary, nor something new. Only out of the mine of the precious stones of Christ's teachings this jewel of beauty is newly cut. We place it before you, every one of you who would have the mind of Christ—every one who has tenderness for these our brothers in need.

THE FARMER AND THE CHURCH IN CHINA

By EDWARD L. BLISS

Dr. Bliss, of Shaowu, needs no introduction. His rinderpest work in China is well known, his work taking him into the realm of the "hospital dairy," as well as the strictly medical and surgical fields. He emphasizes here a need in China that he and a few others in that great field are doing their best to meet, though with meagre equipment. We quote from the "Shaowu Bulletin," the organ of our Shaowu Mission.

TO teach these farmers scientific methods, both preventive and curative, for protecting their livestock from disease, a good veterinary school is urgently needed, and in connection with it, a laboratory for producing the biological products of proved value against rinderpest and other epidemic diseases, for sale to the Chinese farmers for such a price as they can afford to pay.

Such service is coming to be recognized as an essential part of the missionary program for China, the goal of which is the development of a strong, indigenous church, self-propagating and self-supporting. China is mainly an agricultural country, and in all probability will remain such. But her agricultural population, those engaged in and dependent upon agriculture, comprise approximately eight-tenths of her people. This is the class among which Christianity has made most progress, both in regard to

numbers and spirituality, and upon their welfare the future of the Chinese church largely depends. We cannot be very optimistic regarding the emergence of a strong, self-sustaining Chinese church until the condition of its farmer class is improved. We can greatly hasten the realization of our aims

by increasing our expenditure of energy and money in developing an economic basis for the maintenance of such a church, and it seems to me that a wise foresight demands this.

We cannot directly remove all adverse conditions. But we can do much to relieve the farmers by teaching, and giving practical demonstrations of, the scientific methods which will enable them to obtain larger returns for

their labor; and I believe that for those who will show interest in them in such practical ways, there will be an inviting opportunity for exerting a wide and strong influence for Christianity.



Building up a herd of milch cows. From left to right: Native Chinese great-grand-dam (cannot be milked); half Ayrshire daughter (sixty-seven quarts of milk); three-quarters Ayrshire grand-daughter (heifer); seven-eighths Ayrshire great-grand-daughter (calf).

FROM DR. STRONG'S ANNUAL SURVEY

Dr. William E. Strong, Foreign Secretary of the American Board, has charge of the correspondence with the missions of the Board in India, Ceylon, and China. He names here four outstanding signs of the Christian movement in those fields, as they have come to his attention from his "tower of observation." It is a characteristic message of cheer.

FIRST, let me emphasize the increasing knowledge and appreciation of Jesus Christ manifest in India, Ceylon, and China.

Despite the present disorder in China, the breakdown of her government, civil warfare, the intellectual overturnings through the literary renaissance, student strikes, and a quite general revolt against what is accounted as foreign, doors are everywhere open for the preaching of Jesus Christ. Crowds gather and listen, individuals press in as inquirers, the name of Jesus Christ and some idea of what he stands for are widespread even in interior China.

In India and Ceylon, also, notwithstanding the intense nationalistic spirit prevailing today, the assertion of India's ability and right to manage herself, antagonism against foreign goods, foreign ways and foreign teachers and rulers, Jesus Christ was never before so widely known or highly regarded as today. The influence of Gandhi and of Sunder Singh, two of the most conspicuous figures in India's present-day history, makes for the reverencing of Christ. The Indian master of a school in Benares, the most sacred city of Hinduism in India, declares: "I have to confess my deep astonishment at the way Christ is sought in these days. The intellect of India is being captured in the cause of Jesus Christ."

Rev. Mr. Dickson, one of the Board's missionaries in India, writes that a Hindu jester took part in the entertainment which followed a dinner of the Lawyers' Club of Madras which is composed of university graduates and some of the finest minds in the city. As a part of his fun-making he told stories about the Hindu gods and their escapades, and made the audience laugh heartily. Then he began to make fun of Christ. Instantly there was silence, then hissing, and finally the audience rose as one man and drove the jester from the room. These men were in no case professed Christians, yet, though they had no respect for their own gods, they had reverence for Jesus.

Similarly, in the more primitive fields of Africa, the preaching of Jesus Christ is more widely received and the response is more swift and strong than ever before. The epigram of George Bernard Shaw seems to find endorsement in the reports from the mission field: "The only person who came out from the World War with enhanced reputation was Jesus Christ."

II

A second characteristic of the situation on these mission fields is the increasing emphasis on the social message of Jesus Christ.

Evangelism is not lessened; indeed it is more widely prevailing, more carefully systematized, and more variously prosecuted than before. "Evangelistic Week," accepted and developed in China, and carefully planned itineraries in which the strength and devotion of the Indian Church and of the church in Jaffna are enlisted, have developed a variety of enterprises in manner and method of evangelistic approach which are very significant. At the same time, it is clear that a new and stronger emphasis is being put on the social workings of Christianity. India and China are both predominantly rural in their population. Eighty per cent of the people live by agriculture, dwell in little villages and hamlets, where life is simple and very needy. It is coming to be recognized that missionary effort must address itself to all human needs in such localities; that the Christian preacher and teacher going to care for these districts should have some training in the fundamentals of agriculture, of sanitation, of social betterment, so that he may become a real friend to the community and a helper in all its life.

As for the cities, it is the same in China, India, and Africa. To them are turning more and more the people from the country who seek a better living in their enlarging industrial opportunities. Though as yet these newcomers to the cities are but a small fraction of the population, they are a very significant part of it, and the need is becoming urgent for the founding of community houses and settlements and the starting of social activities for the helping of those exposed to the physical and moral dangers of city life. Such a situation, manifestly full of temptation even in the United States, is a hundredfold more perilous in the crowded and unguarded life of slums and factories in Oriental cities. For community workers and for funds to help them get established and to promote their work, there is a growing and urgent call from all these fields. An investment of \$100,000 is none too much to put into one of these huge and strategic cities of India or China for the saving of life that the new industrial order imperils.

III

A third significant factor in the situation is the increasing necessity for producing Christian leaders. Strong and devoted leaders have appeared in all these fields to share in the missionary work, to help the Christian communities take it over, and to help make Christianity one of the established religions of these lands. But it is becoming evident that

there are not enough of these leaders now, and there are not enough coming on, for the huge and growing task; the need of developing more of them is emphasized. This means reinforcing the schools that can turn out such men and helping students take advantage of the opportunities for education they offer. The cost of tuition in the preacher-training seminary at Peking University, though kept as low as possible, is more than the annual income of many a Chinese family from which the student might come. It is impossible for the men to meet all their expenses; and when they get through their study and go to the service of the churches, their salaries will not be enough to enable them to pay off debts incurred for education. Scholarships, fellowships, financial aid of one sort and another for the helping of young men and young women to the education which is to train them for leadership are among the urgent requirements of today; and so far scarcely anything is provided for such purpose.

IV

A *fourth* characteristic of the missionary situation in these fields today is *the increasing evidence that Christianity is established in them.*

The criticism is often made that we are pressing a foreign religion on these people. When first preached here it was indeed a foreign religion, as it was once everywhere outside of Palestine, but it has taken root and is now indigenous to these countries. Most of the churches are altogether or partly self-supporting, are taking over the management of themselves, have their own pastors, are entering into home missionary work and church extension, and are struggling with the problems of maintaining and extending Christianity among the people. Responsibility and authority are rapidly being passed over by the mission to the educated men and women, who are beloved, trusted, and revered by their people as their Christian leaders. They bear the marks of Christ, they show the qualities of the Christian.

The Christian type appears in these different lands amid varied conditions and traditions. A story is told by a young missionary for the first time making a long tour over a country field in the interior province of Shensi:—

"The place is called 'City of Eternal Peace,' but it belies its name. A colporteur had been touring this field for some time, so a little less than three years ago a young chap named Lu was sent out here to see if he could open up the work. A group of soldiers were in power in the district—ex-bandits, and apt to backslide at any moment. They heard of Mr. Lu's arrival and called around to pay their respects. They asked his business, and finding that he was of the Church, they gave him a week to leave town. Lu is just a young chap, was all alone, and is not much bigger than a postage stamp, but he got his first

training in a Presbyterian boys' school, and he seems to be all Scotch—so he forgot to leave within the allotted time. They called again and made more threats. Finally they said they would kill him. 'Go ahead,' he responded; 'nothing you could do would help my work more.' By that time Lu had six men coming regularly to study the Bible with him. They had taken the first step in church membership—putting down their names. (Similar to the 'inquirer' so often referred to.) So the soldiers decided to shift the campaign a bit and bring pressure to bear on these local men. They called them in and warned them that they must have nothing more to do with the church. But by this time these men had some of the same fire in their souls which burns in the heart of little Mr. Lu. They refused to recant, and so, after various warnings and threats, were actually taken into custody, locked up with a bread and water diet, and when they still held out, were so severely beaten that not one escaped without one broken bone; one man had both arms broken; and all were bruised and bloody. But not a one would budge an inch. Well, when this became known in the community, the church began to grow fairly by leaps and bounds. At the end of the year, just to show that they intended to stay, the local church quit renting, bought property, and remodeled it into a chapel and living quarters for Mr. Lu. Mr. Lu got married and settled down for a long stay. With those we baptized here today, the church has now over a hundred regular members and is less than three years old. Already they are talking about building a real church building on the front part of their property. Their work is reaching out into all the villages round about. Mr. Lu makes it a sort of a requirement that each member give a few days each year to Gospel team extension work. The soldiers go. The church stays. Wouldn't old Saint Paul glory in a chap like this little Mr. Lu?"

These are some of the outstanding signs of the Christian movement in India and Ceylon, and in China. They are full of cheer, but of challenge also. If the five million dollar budget were raised, the \$400,000 extra which would come to the American Board's treasury would increase the effectiveness of its work in these missions fourfold. It would help out in just these fresh and critical situations, lifting the water over the bar and letting it flow out to the nourishment of an ampler area.

After all, it is not primarily a money question. It is a question of eyes to catch the vision, of hearts to leap up in response, of Christian men and women eager to help in bringing in the Kingdom.

RETURN ME TO INDIA, PLEASE

From a Letter written by a Term Appointee applying for Life Appointment

DESIRE to offer myself for life appointment. Three years on the field have only strengthened that desire in me. And since coming home I have felt even more strongly that India is the place for me. Several missionaries have gone through the experience in their furlough years of wondering whether they wanted to go back to the foreign work, but there has never been a moment's hesitancy on

that question in my mind since landing in America—in spite of a most royal and loving welcome, and in spite of the weeks of perfect happiness which have been mine.

Aside from the fact that a missionary life is personally the most satisfying life that I have known; aside from the fact that there are many dear friends in India whom I admire and love as



Pastor Jewanrao Rahator, Vadala church, son of the oldest living pastor of Vadala.



Girls of Vadala. There are sixty in the boarding department of that Station

Photos by Wendell Wheeler

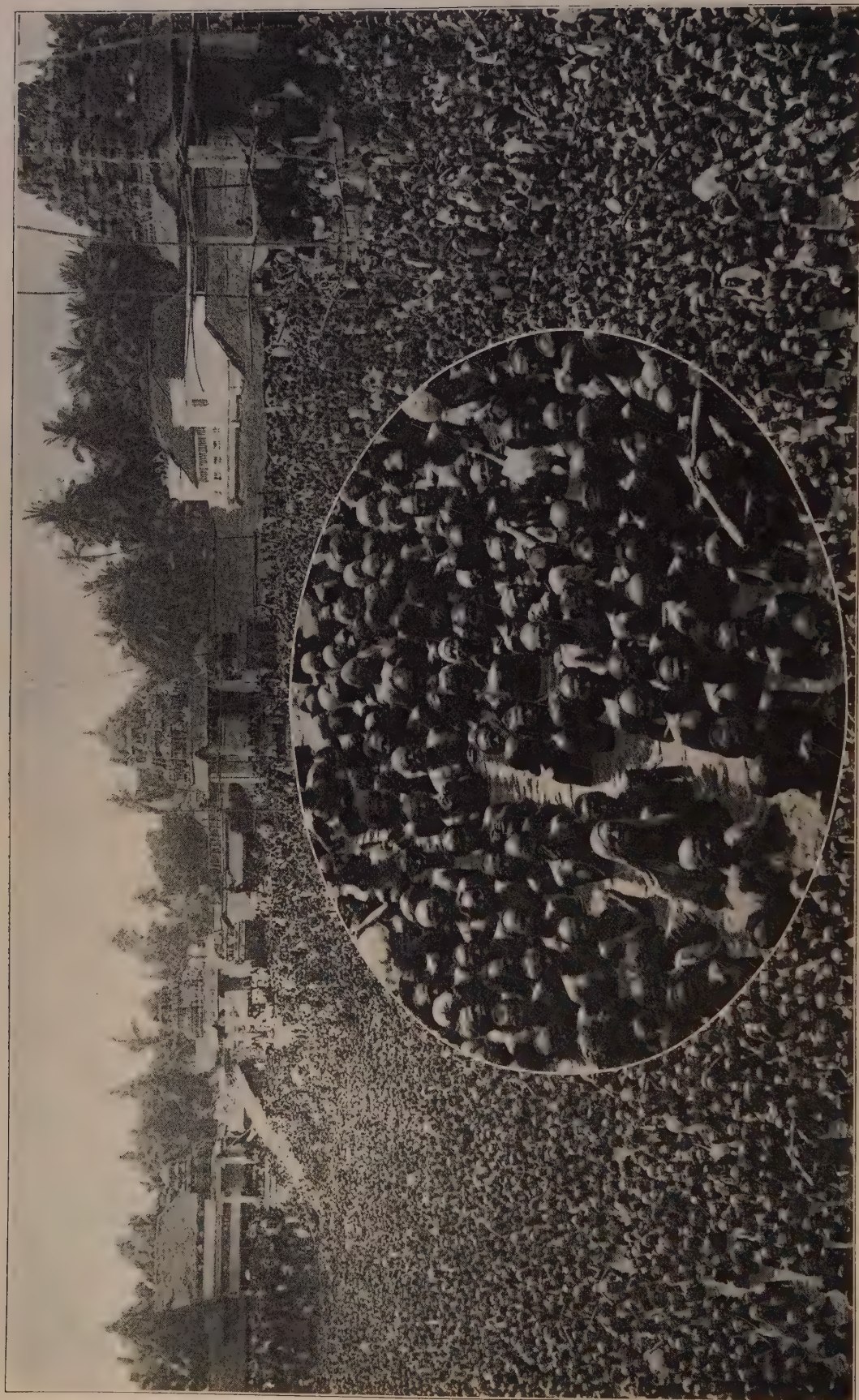


Tarabai, Matron Girls' School, Vadala. Faithful and capable.



AS SOME PEOPLE LIVE IN INDIA

Photo by Wendell Wheeler



IN THE HOLY WATERS OF MADURA, SOUTH INDIA

Kumbakonam Festival, Tanjore District. Into this tank it is said the holy waters of the Ganges River flow once a year. At the moving of the waters, so to speak, the sins of these multitudes are supposed to be washed away. Some real religious longings shown here.

I do few other people; aside from the fact that the land of India itself fascinates me, there is the great fact of India's need of Christ and the ever-present picture of India's terrible idols.

I somehow cannot rest content here at home with that tremendous challenge before me.

It grieves me that I have no gains for Christ to show you, no lives won to Christ—it troubles me, and that is one great reason why I want to go back, to learn the language, to understand the hearts of the people, and to show them the Christ. It takes tremendous courage, and I have so little, but every time that I have spoken a direct word for Christ, I have been ashamed to think that I have not done it oftener.

I marvel now that I ever had the temerity to go out as a missionary of Christ's Gospel when I knew so little of it.

Three years, face to face with heathenism, alter and confirm one's faith to an astonishing degree; they made me realize, as I had only vaguely realized before, the great and drawing power of the Saviour.



Photo by Wendell Wheeler

J. S. Parker in front of Narsingh Avata of Vishnu at Vijayanagar, India

FOUND AMONG PAPERS OF THE LATE DR. VAN ALLEN

THIS is a mission school building standing on the Melur Compound in India.

Listen to the brief story of how it was originally built:—

A young lady in America had a diamond ring. It was a family heirloom and was worth \$500. She wanted to sell the diamond for missions; but her family thought her just about insane to do so foolish a thing and they opposed her spiritedly. However, the ring was her own. When no one was looking, she sold the diamond and sent away the diamond-

money to build a schoolhouse in India. For twenty-five years it has served its purpose well. For the present, I am keeping my patients in it, and very glad I am to have it.

Did the young woman do right? I, for one, do not feel competent to form an opinion whether she did or not, but certainly God knows.

But anyway it must have cost a hard struggle to let go out of one's life so beautiful a thing as a fascinating diamond ring for a cause thousands of miles away.



A GIFT THAT HAS MULTIPLIED ITSELF

HEROES IN THE MAKING

BY ELLA C. HOXIE

Miss Hoxie is in charge of the work for women and children in the Sholapur Criminal Tribes Settlement, Marathi Mission, India. She is well-known to our constituency throughout America, particularly in the field of her supporting Board, the W. B. M. I. Miss Hoxie went to India in 1914. She is a native of Kansas.

HOW would your boy turn out if from his babyhood he had received no instruction except in the fine arts of lying, theft, and murder?

Those were the major subjects in the education of my little "criminals" of Sholapur until they came

to the schools supported by the British Government and run by the American missionaries. Those who decide to be good have to run counter to the wishes of their whole community and disobey the orders of their parents, who make their lives miserable if they refuse to conform to the old customs of the tribe.

It takes real heroism to be decent. But that has its points for the most adventurous spirits, as virtue becomes invested with some of the excitement and illicit fascination that vice has for the growing boy in better regulated regions. We were happily surprised recently when one of our worst boys turned out a hero according to his lights. Some others, on the contrary, had to be led into heroism by devious routes.

SHIMGA, THE BAD

Came Shimga time. That is the worst festival of all the Hindu list. For five hideous days vile things are said and done before the eyes of women and children, who are even included in the frenzied rioting. The air is blue with foul talk and

The Tiger Man. Moharram Festival. Even more startling costumes to be noted at Shimga feast.

doings. Mud is thrown, to the accompaniment of black epithets; colored water literally dyes the streets and the clothes of the people, and its significance is far from elevating. This is a general fes-

tival and all the people of the city take part in it, as well as in the settlements.

You may be able to imagine the doings in the settlements of the criminal tribes when the people of the city perform as they do. For years we have not been able to have any school, for the children were wildly following the older people in their cele-



Three little "crims" of Sholapur, with plenty of good stuff in them. After a year or two in one of Miss Hoxie's schools, fancy what they will become.

brations and could not be coaxed nor frightened into coming away from the obscene orgies.

It is a time when drunkenness is common among certain of our tribes. There are seven Government liquor shops in Sholapur, besides numberless toddy shops, where men and women can get cheap drink that is just as effective for their purposes. They can get as madly drunk on it as on better material. Some day it will be impossible for the Government of India to replenish its coffers from the illicit trade

liquor and opium that it now countenances and propagates. India will rise against it. There is an ever-growing public opinion and agitation against it.

A CAMP OF PREVENTION

This year we decided that there were things we could do to offset the frenzy inside the barbed wire enclosure at the time of Shimga. We met in the school office—our leader, Mr. Strutton, our most efficient Brahman inspector, our Christian school inspector, and I, to talk it over. The Brahman thought that the night school boys, between fifteen and twenty-two years of age, who are the worst trouble-makers at such a time, might be taken off to a camp far from the city and kept there until the two worst days were over. At the same time we might have a picnic for the school children, and keep them away from the revellings at home.

That was all very well for the plan, but how would it turn out? Making the plan in the office and getting the people to follow it are two entirely different things. However, we went to both night schools and asked them how many would be willing to go to such a camp, with all expenses paid and three good meals a day. A few said they were willing. One tribe, the Bhats, who make more trouble to the square inch than any other at that time, refused in no uncertain terms to be carried off just at the time of their chief festival. They said that they would go to jail gladly afterward, but that they would not forego their fun.

They were left out of the calculation. Plans for the rest proceeded. The camping party was to start at eight-thirty in the evening, the time when the night school is usually in session.

Eight o'clock came and went. So did nine, ten, and eleven o'clock. Nothing could persuade the boys at the Kalyanpur settlement to come to night school. Their platform was built in the middle of the quarters for their annual play, to which they all looked forward with huge glee. They were going nowhere until that was over!

Finally, at midnight, the procession started from the settlement, and reached camp at one-fifteen. The big fires were lighted all through the city streets by that time. The boys would fall out to join in the celebration—but all reached the goal together. There followed two days of wholesome fun and no trouble whatsoever.

A "SAFETY FIRST" PICNIC

Then for the children and the picnic. I was at the settlement at six-thirty next morning to help

get the children. A frightened peon was there. He said that they were throwing mud on him and that he would not send the children. The teachers were there but were afraid to go in. I told the peon to take off his coat and come with me. We went into the quarters, where there were a few groups of people—men dressed up like women and dancing amid a thunderous roll of drums. When I told them we wanted the children for a picnic, they quite readily called out that all the children were to go. I was much surprised. There had never been



Girl Guides with Miss Hoxie on the "water wagon." These are the girls who promised not to touch liquor at the Shimga Festival.

such willingness before to conform to our wishes!

The teachers followed me through the quarter, rounding up the children. The all-day picnic was a huge success and kept the children away until the worst of the mud throwing was over. The next morning we took them off again. The settlement was so quiet and orderly that it was uncanny!

ONE OF THE HEROES

And now for one of my heroes. One mother of a boy who was in the temporary home, where our worst lads have to stay from one to six months, came to the gate to ask that he be allowed to come with her for just two hours, to eat the special meal prepared for that day. She begged so hard that the master allowed him to go. He went—and then his troubles began.

He had been taught while in the Home about the evils of drinking liquor, and had been one of sev-

Continued on page 38

INVESTMENTS IN INDIA

By EMMONS E. WHITE

Mr. White is spending a well-won furlough after his first term of service in the Madura Mission. His special field of operation has lain in the great teeming country districts of South India. His station is Aruppukottai, where he and his colleagues face some golden opportunities for investment. He touches upon one of the biggest needs of the work in India—without the meeting of which Christian missionary strategy will be sadly lacking.

Mr. White is a native of Connecticut. He got both collegiate and theological training at Yale.

INDIA'S Home Rule sentiment is largely due to the increasing number of her educated men. Many of these are graduates of mission schools and colleges. Education of the "classes"—yes. But what about education of the *masses*?

India will never be fit for self-government until the majority of her people receive at least an elementary-school education. Although much has been done for that country in the past century, her educational needs are still tremendous. The bulk of her youth are left to grow up like "Topsy." Only eleven out of every hundred men can read and write. And what about the women?

A lady missionary in South India, once visiting a village, asked one of the crowd of surrounding women present:—

"How many of the women here can read and write?"

The answer came:

"Two, but one is dead."

Less than 2 per cent of India's women are literate.

The Government of India Census of 1921 Report

shows that literacy is slowly but steadily increasing, and that it increases far more rapidly in the Christian community than among either Hindus or Mohammedans. Another significant statement in the Report is: "Secondary education is increasing out of all proportion to elementary education. It is doubtful how far this is a matter for congratulation." Since three-fourths of the population are farmers who live and work in villages, large and small, the educational battle in India today is distinctly a *rural* one.

The Madura Mission, with 300 village elementary schools and 14,600 pupils enrolled, is on the job.

President Coolidge recently declared in one of his speeches that "the background of our citizenship is in the meeting house and the schoolhouse." That statement is as true of India as of America. The mission village school in India combines elementary with religious education. I wish there were space allowed to show in this article how valuable is the work it is doing. Because of "caste" conditions, and because many of our Christians are too poor to send their children to these day-schools, the ma-

majority of the pupils are high-caste Hindu boys. I wish that investors in missions could see these high-caste children, under the supervision of Christian teachers, acting out such Bible stories as the Parable of the Good Samaritan. Imagine what will some day happen in India when the great truth of Christian brotherhood "gets across"!

Obviously it is not the business of the Church to provide elementary schools for all India, nor has it the means to do so. But, by emphasizing

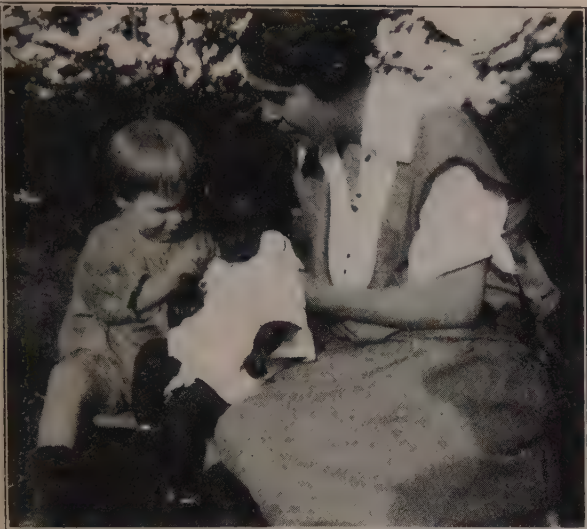
quality in her educational work, she can help mightily in solving the tremendous problem. This the Madura Mission aims to do in its elementary boarding schools.

There are today six of these, located respectively at Dindigul, Battalagundu, Tirumangalam, Aruppukottai, Manamadurai, and Palni. Each town is a center of village work. Over 700 boys and girls, of ages seven to sixteen, study in these schools. Almost all are *selected* children of Christian parents from all over the district. But for these schools many of our Christian children would receive no education at all. The Boarding Schools, also, are



MR. EMMONS WHITE AND THE BOARDING SCHOOL STAFF, ARUPPUKOTTAI, INDIA

Standing: (right to left) Mr. Thomas, headmaster; Mr. Daniel; Mr. White; Mr. Samuel, business manager. Seated: (right to left) Mrs. Thomas; Mrs. Daniel; Mrs. Ponniah, matron; Mrs. Samuel; Miss Sovanam.



Laura Ruth White; Diamond Raj, son of head-master in Aruppukottai School; Mrs. Emmons White.

practically the *only* places in the mission area where young Christian girls can get a good elementary education.

These boys and girls come to the Boarding School right out of village life. They have frequently been drinking unsanitary pond water, because in many cases their parents are outcastes and have no wells at all, and because caste rules prohibit them from using wells belonging to other caste people in the village. They eat and sleep very irregularly and are generally under-nourished. As the father is often only a poor "coolie," and earns only sixteen cents a day as farm-hand, the rest of the family must work hard, simply to exist. This means that the children attend the village school (when there is one) only when there is no work in the fields.

To those children who are fortunate enough to get into the Boarding School, what a change in mode of life! Three square meals a day of simple but wholesome food; to bed at night and up in the morning at regular hours. A daily bath, a habit not always formed at home! They are taught to keep clean their bodies, their clothing, and the places where they live. When they are sick, they get the good care often lacking in their village homes. Lastly, although the pupils come from as many as sixteen different caste origins, in a school where all live as one big family caste lines tend to disappear.

Here, then, is the chance for the Grand Experiment! The chance to mold boys and girls at the formative age. Besides giving them a needed *thorough* elementary education, emphasis is laid on the dignity of all work, whether of hand or of head. Girls sew part of the clothes they wear and help the school cook prepare the daily food. Boys draw all the water for the kitchen, for bathing, and for the school garden. In some of the Boarding Schools instruction is given also in cloth-weaving, carpentry, mat-weaving, and sewing.

The cost of feeding and teaching one of these boys or girls for one year in the Boarding School varies from \$18 to \$20 only. Of this amount the pupil usually pays about one-third in fees; the rest is given to him in the form of scholarship aid.

Most important of all is the emphasis laid on *Christian* training. These seven hundred boys and girls live and study, night and day, under the supervision and influence of men and women teachers of the highest educational training and Christian character obtainable from higher mission schools. Our aim for these schools is to have the life and spirit of Christ not merely "taught, but *caught*." It is difficult for people not intimately acquainted with India to realize the atmosphere of dishonesty and deceit in the midst of which these children often live in their villages. A missionary once caught a little Mohammedan boy, not in a mission school, in stealing and lying. To defend his conduct, the audacious little fellow declared: "There are many castes (races) of people in the world, but you can never find a man who does not lie and steal." This astounding assertion was probably the result of what he heard and saw his elders say and do in the home, on the street, and in the bazaar! In the Boarding School the pupils are taught that without honesty, honor, and moral courage, life is not worth living. And they learn by practice the vital connection between character and prayer.



The younger girls in play, Aruppukottai Girls' School. Note how one row is dressed European style. Can this be a wedding march?



DOLL DRILL, GIRLS' SCHOOL, ARUPPUKOTTAI, INDIA

Non-Christians believe in our Boarding Schools. Not long ago a young educated Hindu farmer brought his two little nephews to the manager of a Boarding School. "I want you to admit these two boys." "You will have to pay full fees," he was reminded. "I am ready to pay full fees. I studied in this school years ago and I want my nephews to come under the same good Christian influence that I did."

The Government of India also believes in the value of these schools for making character. In the mission area live two Robber castes—the Kallars and the Kuravars (nearly 100,000 in all)—who for generations have been thieves and cattle-lifters by hereditary profession.

After various attempts to reform these people by punishments and restrictions on their liberty, Government now sees that the only hope lies in educating the next generation. So today, besides other educative measures, it is paying the entire cost of educating more than 110 of these Robber-caste boys

and girls in the Boarding Schools; and at Aruppukottai it has paid the cost of the one new dormitory there, to house fifty Kuravar boys. Although this reform work began only a few years ago, invest-

ments in these Robber-caste children's reformation are already paying good dividends. Of those, for example, who have finished their education at Aruppukottai to date, all are now usefully employed as teachers or government clerks, or are studying elsewhere. One graduate draws a good salary as a railway station-master in Ceylon. *Not one* has returned to a life of stealing.

But the greatest value of the Boarding Schools today lies in the fact that they are the nurseries of Indian Christian



SCHOOL GIRLS OF INDIA LEARNING TO SEW

leadership. Our 31 Indian pastors and 900 other mission workers of today are products of the Boarding School. There the broad and solid foundations of their moral and spiritual, as well as intellectual, training were laid. Our pastors are all leaders in their local communities, respected by Hindus, Mos-



SOME MORE WALTER CAMP STUFF
Aruppukottai Boys' School. Several daily dozens

lems, and Christians alike. One pastor, originally a poor, despised village boy, has served as a kind of mayor in his town. In the South India United Church, comprising over 210,000 Christians of all denominations, there is hardly an important committee on which he has not served. In Aruppukottai, a town of 33,000 people, there are two powerful Hindu high-caste communities, comprising over half the population, from which to date not a single person has been won to Christianity. Last year these two castes quarreled bitterly over a small piece of land. Finally they decided to arbitrate. And when they came to select a trustworthy person to do this work, they chose the Indian pastor! To their immense delight, he succeeded in settling the dispute out of court. Afterward, when speaking to a friend of the affair, he said: "Against the opposition of bigoted Hindu priests, I preached Jesus Christ to those people throughout the whole proceedings." On last New Year's Day those two communities vied with one another in showing special honors to the Christian minister. Thus in that town another bar between Christ and the high-caste people has been removed through the life of this splendid product of the Boarding School.

Thus the Boarding Schools have done, and are still doing, an indis-

pensable work in the mission. But if any keen-eyed observer were to visit them today, he would marvel how so much has been accomplished with such inferior equipment. He would see everywhere old

leaky dormitories, condemned for the past ten years by Government and mission inspectors alike as unsanitary and utterly unfit. He would note a lack of desks, benches, and other equipment deemed necessary in a Western school. Even the existing work is not adequately cared for, to say nothing of normal expansion. What parents in the more fortunate West would send their children to sleep in the same rooms they study in, to sleep so crowded together that "itch," a loathsome skin disease, easily spreads from one pupil to another, in spite of all efforts to prevent it? What parents would allow their children to sleep on floors under the drip of a leaky roof on a rainy night, or to stay in schools where the only isolation ward for cases of pneumonia or cholera was a cowshed, exposed on two sides to the mercies of the weather? In not a single school is there a decent isolation ward or sick-room of any kind. If Western parents would not tolerate such conditions, should the Indian parents, as well as school managers, be expected to do so? In spite of funds in hand for two new dormitories, it is only fair to say that lack of proper



The Rev. S. Gnanamuthu, the "Robber preacher," graduate of the Aruppukottai Boarding School. His father was a highway robber.

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CASTE AND THE COLLEGE HOSTEL

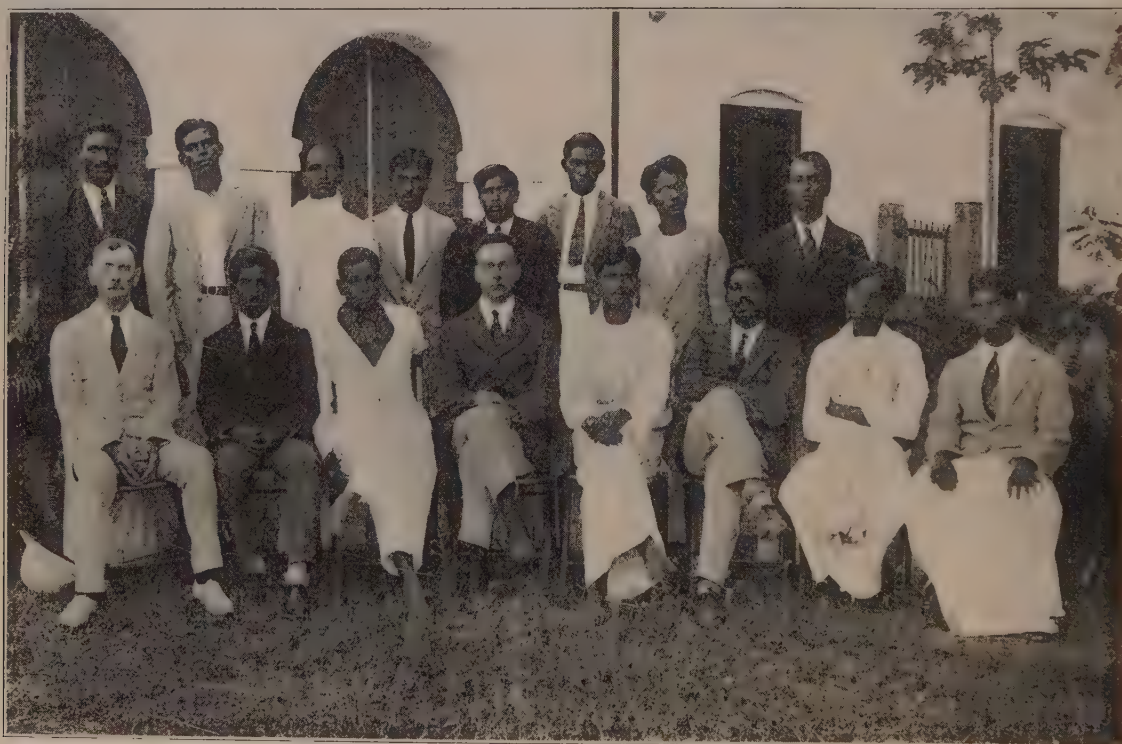
BY EDWARD L. NOLTING

Mr. Nolting is a member of the staff of the American College, Madura. He went to the field in 1916, after graduating from Franklin and Marshall College (1913) and Hartford Theological Seminary (1916). He is one of Missouri's best products.

ONE of the foremost factors in the life and work of the American College, Madura, is the college hostel, the college home of the student, the training place for character and citizenship. For six years it has been my privilege to act as warden of our hostels, where two-thirds of our students are now living. It is a delight to watch them grow in body, mind, and soul, reach out to broader conceptions of human relationships, and glimpse new visions of life and service.

official in his village, would not want him to live with low-caste students. It was impressed upon him that he could not be shown special consideration and that staying in the hostel would mean rooming with other students. He stayed. The pill was hard to swallow but it did him good.

During the year that followed he found that students belonging to lower castes than his were better athletes, were better in their classwork. He saw that those whom he looked upon as inferiors



HOSTEL CABINET, AMERICAN COLLEGE, MADURA
Mr. Nolting seated in center. President Wallace seated extreme left

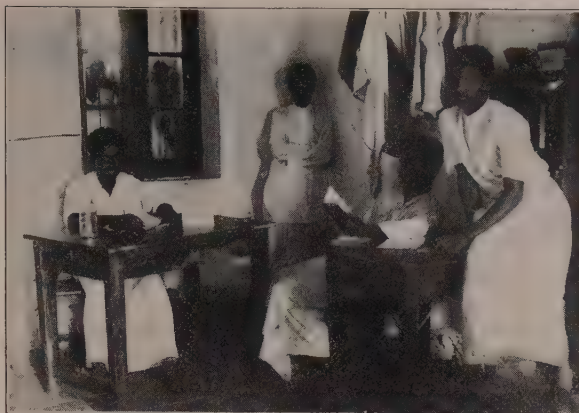
In the assignment of rooms in the hostels the democratic principle is applied: choice is made according to class enrollment numbers; no question is asked as to caste. The day after the assignment of rooms last fall a high-caste student came and asked to have his changed; it was not convenient living with two other students; he wanted a single room. When told that there were none left unoccupied, he said that he should be given preference before other students as he belonged to a high-caste family, and his father, the highest government

were elected to class offices, were on the student council. He learned that character and ability, rather than caste and social position, were respected. He learned that caste and brotherhood could not live together in the same house, and that caste must give way to brotherhood.

A certain student had been warned before entering college to keep away from the Christian teachers and students. He despised them, and during his first year avoided personal contact with them. In the classroom, on the athletic field, he

learned to respect them, but still he held aloof. At the end of his second year he received an invitation to attend the Senior Banquet and, after some hesitation, accepted. When he entered the banquet hall what did he see? Indian and American, Mohammedan, Christian and Hindu, high caste and low caste, seated around the table, talking in pleasant fellowship. He could scarcely believe his eyes. And when he left the hall he said: "Christian life and teaching have made such a gathering possible. By bringing all these people together, many of whom, according to their caste customs and laws, should not dine with others, Christianity is doing something my religion does not do. I want to know more about this life taught by Jesus Christ."

The realization of brotherhood leads to the desire for service. College students conduct a night school for the boys of the village across from the campus. These little chaps work all day, have had no chance to go to school, and eagerly come to this evening class. When one of these student teachers went home in vacation he realized that many of the boys and girls of his village were getting no



"AMERICAN COLLEGE" STUDENTS IN THEIR HOSTEL ROOM AT MADURA

education, for they had to work in the fields all day. He started a night school; through his efforts a new school was built and fully equipped, the people rallying to his support, and the children were allowed to go to school part of each day.

One man was invited to join a group of students going at the end of the college year to conduct evangelistic meetings in the villages. He went, but the first day sat and listened. As he heard the

others tell their stories, he thought that he, too, had a story to tell. When he returned, his face was aglow with a new radiance and he said: "I had a wonderful time. At first I was afraid to speak. But when I began to talk to the people about education and what the Jesus way of life does mean to me—why, I want to stop college and go and spend all my time helping the people in the villages to know our God of love." He had shared with others some of his Christian experiences, and the Christian life had become much more vital to him. He has definitely decided to go to the seminary after he finishes college, and go out to his own people and share his life and his love for God with them.



UNOCCUPIED AREAS, MADURA MISSION FIELD

A COMMUNITY HEARTH IN BULGARIA'S CAPITAL

BY E. B. HASKELL

Dr. Haskell speaks here of the laying of an important corner stone for the work in Bulgaria. Further particulars, and later news, can be found in the W. B. M.'s Home Base section.

A CITY which multiplies its population seven-fold in forty years (1880-1920), as Sofia has done, scarcely can be called "a slow town." But of course the increase in population means an increase in problems. Especially is this true when a great part of the growth has been due to an influx of penniless refugees from the territories seized by Bulgaria's neighbors in the wars of the past twelve years.

The needs of these refugees and of the hosts of young people who flock into the capital from the outlying districts to seek employment, education, or a "livelier time," suggested to the minds of some American friends of Bulgaria long resident in the country the desirability of a social settlement. Miss E. C. Clarke, founder and head of the model kindergarten at Rue Beltcheff, No. 36, made a venture of faith. She applied to the Sofia municipality for the grant of a vacant parcel of ground. This was when such grants were being made at a nominal ground-rent for institutions of a public character during the late Stamboulisky's régime. In the early summer of 1921 a plot of 2,300 square meters (about 2,750 square yards) was granted on condition that the Settlement building be begun upon it within three years.

Although not enough had been collected last spring to erect the building, it was necessary to begin work on it or forfeit the land-grant. Hence by St. Peter's day, the 12th of July, the foundations were ready for the laying of the corner stone on a level with Buxton Brothers Street, named, by the way, in honor of Noel Buxton, now British Minister of Agriculture, and his brothers, who have done much for Bulgaria and Macedonia as members of the "Balkan Committee." The date of laying the corner stone was fortunate, because a summer school of all evangelical pastors and preachers of all the denominations in Bulgaria was in progress

at Sofia, and the corner stone exercises gave an opportunity to show them the meaning and value of the social expression of Christianity in an exceptionally concrete and striking way.

In the evergreen-covered pavilion shown in the cut were seated the Mayor of Sofia, the Sub-Mayor of the third ward, in which the Settlement is located (each ward here has its sub-mayor), the city's Chief of Police, the speakers, the choir, etc. Impressive religious exercises were followed by an address on "Woman's Place in Society," by Mrs.

Sekulova, who has been close to the enterprise from the beginning, and another on "The Kind of Citizens We Need," by Rev. D. N. Fournadjieff of Sofia First Church, official representative of all the Protestant communities of Bulgaria before their Government.

It fell to the writer to explain the purpose of "Community Hearth," as we call a Settlement in Bulgaria, to an audience which never had seen such an institution in operation. The intelligent responsiveness in their faces showed that the beautiful plan of a day nursery for the babies and a kindergarten for the little children of working mothers especially appealed to them, and that they understood the value of the other novel features of the Settlement:

public health center and day clinic; community kitchen and dining room to be at the disposal of groups of families with homes too small to permit of social gatherings, or of benevolent societies wishing to furnish free dinners to under-nourished school children; hostel for young women clerks and students who need a refuge from the temptations of a big city; an assembly hall for instruction and clean entertainment, beneath which are to be workshops for teaching trades to boys.

Addresses by the Mayor, Sub-Mayor of the ward, and the Chief of Police expressed not only hearty appreciation of what the American Board's



LAYING THE CORNER STONE OF THE COMMUNITY HOUSE,
SOFIA, BULGARIA

mission has done for Bulgaria in the past, but special approbation of the very practical brand of Christianity shown in the "Community Hearth" project. The Chief of Police said that he would be glad to see such a "Hearth" planted in every ward of Sofia, as he could foresee that it greatly would lighten his department's task of preserving public order.

Rev. T. T. Holway took charge of the actual ceremony of laying the corner stone, into which was sunk a sealed tin box containing a copy each of the

Bulgarian revised New Testament and hymn book, several daily papers, the semi-weekly *Zornitza* (Evangelical organ), and documents directly connected with the enterprise.

The exercises ended at a restaurant with a dinner given to the workmen erecting the building. They responded enthusiastically to short remarks congratulating them on their privilege of making an important contribution, by their labor, to the welfare of the community. Such was "the end of a perfect day."

GETTING HOME

BY ROSAMOND H. CLARK¹

THE thrills of the brand new missionary on arriving at the field are the thrills of adventure and expectancy; but the thrills of returning from even one's first furlough are the thrills of getting home. The very sights and sounds that were so novel and curious at first are recognized now with a sense of dear familiarity. Even the common odors of the street and the mud that we remember all too well awaken in us memories of adventures never to be forgotten, and of friendships soon to be renewed.

It is evening of the landing day, and I wind my way in a rickshaw up through the narrow Tokyo street to the house on the hill that was for three years my home. It has been a busy day of sight-seeing in this wonderful city that has risen like a phoenix from its ashes since the great earthquake and fire one short year ago. The other girls have gone back to the steamer to continue their journey to their American Board Missions in China; and I am alone, perched in my high seat behind the running *kurumaya*—going home.

There are the same little shops on both sides of the hill—the cake shop and the fish shop and the meat shop, where we did our marketing, and the Japanese bank, where we kept our mission money and from which we received ten yen (\$5) orders on the grocer as semi-annual gifts in addition to our interest. And there is the fascinating cloth shop, with its long, narrow strips of brightly figured challis swinging in the wind; and the thread shop, where they sell thread by weight and wind it for you on the spool you bring. And you know that behind all those doors would be faces wreathed in smiles and many bows and kindly greetings if you should enter again after your long absence. And if you only knew enough Japanese, they would pour out to you their stories of the earthquake, making the terror and distress of those days real to you amid the thankfulness that here on the hill the fire did not come.

People are hurrying up and down the street—women with babies on their backs, errand boys on bicycles, belated schoolgirls in their red pleated skirts; and when they come to the sidewalk at the wide cross street, the click, click of their wooden *geta* on the stone sounds once again like home.

The *kurumaya* tugs and perspires up the hill, and there is the little Japanese church, where I will meet for worship with old friends and pupils on Sunday. And now I get out and the *kurumaya* carries my bags on to the house. Yes, there is Hashimoto San, our faithful cook, talking to a delivery man at the door. Oh, what bows, and smiles and what a many questions, and what joy!

Yes, I am at home. Not at home in this house; for our home is down in Kobe this year while we are studying Japanese. I am only a visitor now in Tokyo. But I am at home in Japan! There are the same kind faces and the same dear people. There is poverty and squalor, to be sure. There are stolid, weary, peasant faces in the crowds. America seems suddenly very rich and luxurious and far away. But this is home, and I love it, just because it isn't perfect, though it is so nice—just because it needs us all to pitch in and help each other to make it a happier, holier place for every man, woman, and child to live in. Oh, I am glad to be back—to work out among these eager, quick, responsive, kindly people the meaning of Christ's life to all of us. The path of life that He blazed for us we half forget about at home, we are so comfortable. But here we have work to do, and fun in doing it. Yes, it is good to be back. Beginning next week, we're going to tackle this old language with all our might and main, and if we get impatient with the fascinating, amusing intricacies of it, we know that we are young and have our life before us, here in this fine old land, our second home, Japan.

¹ Miss Clark spent three years in the Friends' Mission in Tokyo, and later offered herself for life appointment under the Board. She writes after reaching Japan again. She is supported by the W. B. M.

AMONG THE FILES OF THE MISSIONARY HERALD

By OTIS CARY

(The second in the series)

THOUGH the main facts in the early history of the American Board are well known, it may be well to collect from the files of the *Herald* some items, especially such as are not given in Dr. William E. Strong's *The Story of the American Board*.

The Panoplist and Missionary Magazine of July, 1810, gives a report of the meeting of the General Association of Massachusetts Proper, held at Bradford, June 27 and 28, at which

Four young gentlemen, members of the Divinity College, begged leave to state,

That their minds have been long impressed with the duty and importance of personally attempting a mission to the heathen; that the impressions on their minds have induced a serious and, as they trust, a prayerful consideration of the subject in its various attitudes, particularly in relation to the probable success and the difficulties attending such an attempt; and that, after examining all the information which they can obtain, they consider themselves as devoted to this work for life, whenever God in his providence shall open the way.

This led to the passage of a vote instituting a Board of Commissioners for Foreign Missions. For its first members five persons from Massachusetts and four from Connecticut were chosen, it being hoped that the Association of the latter state would enter into the proposed plan.

The magazine of September, 1811, tells of the meeting of the Board, in which the report of the Prudential Committee gave an account of Mr. Judson's visit to England and the result of his conference with the London Missionary Society, told of a bequest of \$30,000 from Mrs. Norris, and submitted the question, "Whether it would not be best for this Board to fix upon some place in the Burman Empire for a station in the East, and upon some place within the territories of the Indians of this continent for a missionary station in the West."

The following action was taken at this meeting:—

Voted, That this Board will retain under their care the young gentlemen who last year devoted themselves to the service of God for life as missionaries in foreign parts.

Voted, That this Board will pay particular attention to the condition of the Caghnawaga tribe of Indians in Canada and establish as soon as practicable a mission among them; and to forward this design, that one hundred dollars be appropriated to aid the education of Eleazer Williams, a native of that tribe, and his preparation to enter on that mission.

Adoniram Judson, Jr., Samuel Nott, Jr., Samuel Newell, and Gordon Hall were appointed

Missionaries to labor under the direction of this Board in Asia, either in the Burman Empire, or in Shrat, or in Prince of Wales Island, or elsewhere, as in the view of the Prudential Committee, Providence shall open the most favorable door.

Voted, That each of the married missionaries receive an annual salary of six hundred and sixty-six

dollars and sixty-seven cents; and that each unmarried missionary's annual salary be four hundred and forty-four dollars and forty-five cents, each salary to commence on the arrival of the missionary on the field of his labors.

Messrs. James Richards, Jr., and Edward Warren, students in Andover Theological Seminary, were taken under the "direction and patronage" of the Board on the conditions:

1. That they complete their theological course at the seminary, agreeably to the statutes.

2. That they be permitted to attend a course of Medical Lectures at Dartmouth College with the consent of the Faculty of the Theological Seminary.

It was further

Voted, That this Board submit to the General Assembly of the Presbyterian Church in the United States the expediency of forming an institution similar to this, between which and us there may be such a co-operation as shall promote the great object of missions among unevangelized nations.

The first list of contributions to the Board's treasury is given. It begins:—

Money collected in Hadley, received by the hands of the Rev. Dr. Lyman, \$47.98.

The sums thus acknowledged amounted to \$1,166.90 and a statement was added which said that other gifts brought up the whole to "1,400, without counting a bequest of \$30,000 from Mrs. Norris, which was the subject of litigation."

The sums set for the salaries of missionaries were the equivalents in American money of what missionaries of the London Missionary Society received.

The Panoplist and Missionary Magazine for February, 1812, tells of the ordination of missionaries at Salem, and also contains

LINES

written in durable ink on a cambric workbag presented to the wife of one of the young missionaries by her sister:

May He, whose word the winds and waves obey,
Convey you safe o'er ocean's dangerous way,
From ev'ry danger, ev'ry ill defend,
Be your Support, your Father, and your Friend.

On the other side:

The Christian's God in heathen India reigns,
Whose grace divine the feeblest heart sustains:
That thou may'st prove his constant guardian care,
Shall be thy sister's ardent daily prayer.
Be thine the joy to hear thy Savior's praise
Resound from pagan fanes in Christian lays;
And when this varying scene of life is o'er,
O may we meet thee on that blissful shore,
Where friends shall never part, farewells be heard no more.

SO OUR MISSIONARIES WRITE

DR. FLOYD O. SMITH, CAGAYAN, MINDANAO, PHILIPPINE ISLANDS

"Some think that we cannot evangelize a people until they are educated—up to a certain level, at least. But we are sure education is not a prerequisite to evangelism. In Mindanao and Sulu there is a great group of the ignorant, the poorly taught, the backward, and the primitive, who outnumber the educated and the advanced, and for whom there is as yet almost no program and no evangelistic effort. The Hinterland of Mindanao lies in black darkness. We are training pastors, evangelists, Bible-women for service in the Coastal Strip. Has not the time come when we must send out Filipino missionaries, pioneers, to the people who live in this darkness, swayed by the power of Paganism and of hybrid Mohammedanism?"



Senior Department, Cagayan Sunday School, Mindanao. Dr. Floyd Smith in the rear, at the left. Miss Evelyn Fox (B.) at the extreme left, front row. Miss Anna I. Fox (B.) in the center, front row.

"It is my privilege to observe the splendid group of young people here in their Christian Endeavor work. They try to apply the Home Mission topics to the Philippines, and are faced by the fact that in a splendid Home Missionary field there is no Home Mission work. They see the need; they are touched by it.

"Filipino congregations need the spiritual impetus which the sending out of their own missionaries would give them. One of the greatest things I can visualize—and I want to be present when it takes place—is the commissioning by a Filipino church of its first missionary to the Hinterland. I want to be there, too, when he comes back to report what he has seen the Love of Jesus do in Moro and Pagan lives."



Dr. Chester Emerson, of Detroit, and a group of Spanish pastors, taken summer 1924, by Wayne Bowers.

REV. WAYNE H. BOWERS, BARCELONA, SPAIN

"Well, Emerson (Rev. Chester Emerson, D.D., of Detroit, on a vacation) has come and been and gone, and I can prove it, as you will see by the enclosed group of pastors, with 'Emmy' and his smiling countenance in the middle. He had only sixteen days in Spain, after he tore loose from his London engagements, and as he wanted to go away down south and see Granada and Seville, we were nine days touring, just sight-seeing, and the other seven days among the missions. But as he kindly invited me to accompany him down south, we were together about all the time, and had plenty of time to talk about it all.

"The last three days of his stay in Spain coincided with a small gathering of workers at Bilbao, where he had an opportunity of seeing them all together—about twenty-five men and women in all, including some workers of a French mission and a few guests. The group shows him with our five regular pastors—or rather four, one, the young fellow at the right-hand end, being not ordained as yet. The day we took that group, we had just come from a good conference, in which he asked



Photo by Wayne Bowers

CHRISTIAN ENDEAVOR SOCIETY, SANTANDER, SPAIN



Photo by Wayne Bowers

SPANISH BOYS AT PLAY ON BOARD PROPERTY,
BILBAO, SPAIN

Photo by Wayne Bowers

PART OF CONGREGATION AT MISSION HEADQUARTERS,
SANTANDER, SPAIN

all the questions he could think of, and we tried to reply to them all as best we could.

"I enclose a snapshot of children of the Bilbao school at football; another, of the façade of the mission property in Santander; and another, of the Christian Endeavor Society at Santander—the group with a row of girls in front and boys behind. I might add that that particular society has increased rapidly in the year 1924, having now over forty members."

October 8, 1924.

REV. WILLIAM C. BELL, BAILUNDO, WEST CENTRAL AFRICA MISSION

"The mission is still (October) moving forward in all of its work and departments. We might wish it were faster, but we are not moored to the bank nor stuck in the mud. . . . We are depending—shall I say leaning—more and more upon trained native workers in all our departments. And it is working! At Bailundo it would have been absolutely impossible to have compassed the work we are doing without their consecrated help. Ten native workers can be supported for the cost of one missionary."

C. S. QUICKENDEN (I.), ARUPPUKOTTAI, SOUTH INDIA

"We are just back from a tour. Our first stop was in Karisakulam, where Miss Smith went with the Bible-woman to visit those of her pupils who had not gone out to the fields to work; for this is cotton picking time and most of the village women are out in the fields until noon. While they were busy with the Hindu women, I went to our new Girls' School, which is the pride of our hearts just now, because both teachers and children seem so brimming over with enthusiasm.

"Right here we want to share with you the good news that has come to us from America—that a kind friend, through the W. B. M., has promised us annual support for the up-keep of this school. So now all we need is money for a building, and that we hope will come soon.

"Almost as soon as I entered the school the five older girls in the third grade came to me with the request to buy two benches for the second grade,

because when they were promoted to the third they took their bench with them; and the new second grade objected to this, because they had to sit on the floor, the same as the kindergarten children. You see one of their ideas of promotion meant to sit on a bench. I said, 'Suppose you help to buy those benches,' and they thought that that was a good idea. So at our weekly children's meeting they bring what they call their 'Praise Offering.' Not many of the children bring it, and it usually consists of one pie, which equals about one-sixth of a cent. This month's offering amounted to about twelve cents. So you see it will take some time for them to earn the bench, but, of course, we must help them."

ROSE FAIRBANK BEALS, M.D., WAI, INDIA

"There is a sweet Brahmin girl here just now, about twelve, who had one of her legs all drawn up from the contraction of a great scar due to a burn. She has had it straightened by an operation, and is going home shortly, walking, or running, instead of being carried a helpless cripple, as she was when she came in. She is a great reader—is devouring 'Pilgrim's Progress' just at present! There is a boy getting well from an operation for removing a stone from the bladder, another recovering from a mastoid operation, and others on the road to a physical relief that makes the atmosphere cheerful, to say the least. They do have good times here, and it really is no wonder that the first little girl I spoke of is getting tamed.

"As I sit writing, it is a quiet, sunshiny Sunday morning, with all outdoors beautifully green with the late monsoon verdure. Just as I have been writing of the children, the sound of children's voices singing, sweet and joyous, comes across from the hospital. Our regular Sunday morning hospital service is over. These voices are not from the children's building. But as I look out the window I can see a group of the Christian children, about thirty of them, coming up the road from Miss Gordon's yard, where they live under her care and training. They are coming up to sing to the patients in the wards, singing along the road as they come. They are under the leadership of Sarabai,

saintly Bible-woman, who will lead them about the wards for an hour or two in this ministry of song that means so much to the patients.

"Can you imagine the hospital crowd, the patients, and their relatives, of whom there are many, watching and listening to this group of bright-faced boys and girls singing these Christian hymns? What do you suppose they are thinking as they listen—those cataract cases that have had their sight restored; a Pathan woman from the northern frontier of India who was operated on recently? I never have seen a woman of this race here in Wai before. She wears a veil, always, covering her face. It is the custom of her people. Well, I don't know what they are all thinking, but we feel that the hospital work is immensely worthwhile and rewarding, in more ways than one."

October 8, 1924.

PRES. JOHN J. BANNINGA, UNION THEOLOGICAL SEMINARY, PASUMALAI, SOUTH INDIA

"The Conference for Ministers and Laymen is something of more recent growth, and is the direct outcome of the negotiations for Church Union that we have been carrying on here in South India.

"We were very glad to have with us this year Dr. A. J. Appasamy, who is the English Literature Secretary of the Christian Literature Society. After receiving his B.A. degree from Madras University, Mr. Appasamy studied for three years in Hartford, Conn., and then for a year in Harvard University; after that for three years in Oxford, receiving his degree of Doctor of Philosophy from that university. Some of you have seen his book on Sadhu Sundar Singh, which he wrote in collaboration with Dr. Streeter, of Oxford.

"Dr. Appasamy has become very deeply interested in the question of Indian Mysticism as related to the Christian Gospel. His Oxford thesis was along that line, and he now is giving further study to that subject, with special reference to the Johannean writings of the New Testament, and will soon publish a book on the subject, "Christianity as Bhakti Marga." Dr. Appasamy believes, and I think rightly so, that in the writings of St. John we have really a setting forth of Christian Mysticism, and all that which is truest and best in Indian Mysticism can be found in the New Testament. It certainly will mean much for the advance of Christianity in India when India's own sons set forth the religion of Jesus Christ as Bhakti Marga or the Way of Piety. The best of Hinduism has found expression in its Bhakti Movements and literature. Indian saints have given their lives to the pursuit of God and they believe that they have found union with God. There is an abundant literature on this subject, and it was an inspiration to us to listen to Dr. Appasamy as he set forth his great subject.

"It would take me long to speak of others that were at the Conference. We were glad to have with us Mr. V. Chakkarai, B.A., B.L., the Editor of the *Christian Patriot*, Madras, an ardent nationalist and disciple of Gandhi, who is in dead earnest about the

coming of the Kingdom of God in India, and who finds in Jesus Christ the fulfillment of India's highest desires.

"We were given an opportunity in connection with these meetings to use our outdoor amphitheater. We had dedicated this, as you know, in February, and used it for our school commencement in March. But up to this time had no occasion to use it for audiences other than those of Pasumalai. On the first evening of our Conference we presented the life of 'Saul of Tarsus' in a series of scenes from his childhood to his conversion. I am sure that the Passion Play, if it could be introduced into India with a true sincerity and real life behind it, would mean much to the propagation of the Gospel.

"Another feature of our meetings was the *kalachebam* or musical presentation of Gospel stories. Ayyadurai Bagavathar is the leading exponent of this art in South India, and he gave us two *kalachebams* during the course of our meetings—one in the church and another in the amphitheater. At both meetings crowds of people listened with great interest as he sang to them the stories of David and of Lazarus. In adopting the *kalachebams*, the Christians have followed the best traditions of Hinduism in a method of presenting religious truth to Indian audiences."

September 24, 1924.

REV. WILLARD L. BEARD, FOOCOW, CHINA

"Mr. Raymond Hightower's introduction to Foochow City, where he is now teaching in the College, was most strenuous. He left Shanghai on October 2, in the afternoon. Twenty-four hours later more than twenty pirates who had taken passage took possession of the ship, covering with revolvers the captain, other officers and passengers, and shooting one of the quartermasters. They forced the captain to sail to within sixty miles of Hong Kong, where they put into a bay, on the shore of which was a small village, from which came Chinese junks to take off the loot. This consisted of 90,000 taels of silver bullion being transferred by the American Oriental Banking Corporation from Shanghai to Foochow—and it is reported that about \$60,000 worth of jewelry was taken from the Chinese passengers. Foreign passengers were left alone. After the loot was transferred to the junks, the steamer was free to proceed back to Amoy, where bad weather detained her until Saturday, October 11. She reached Foochow next day. Mr. Hightower was in no way injured or inconvenienced, except by the delay.

"The conditions in the government schools in Foochow are continually growing worse. Last week the government teachers all struck and the principals of the schools resigned, because their pay was not forthcoming. The students were all sent home. This turns loose nearly four thousand young men; Foochow College, being right in the midst of this big city, cannot help feeling the influence of such a large body of students with nothing to do and plenty of time for mischief."

MISS SADIE E. WATTON (I.), AMERICAN GIRLS' BOARDING SCHOOL, SALONICA, GREECE

"Where shall I begin to tell you of the work at the school and in Salonica? Somehow there does not seem to be any beginning or end to it. It is but a continuation of what was started centuries ago here by Paul. The need was great then, but it is greater now. . . . The task of founding this school has been phenomenal. Miss Elliott and Miss Lietzau must have made this school out of nothing! The W. B. M. I. ought to 'take off its hat' to those two marvelous women! They have accomplished what would have been impossible to hundreds of others.



Photo by M. Emerson

BOYS AND GIRLS OF THE W. B. M. I. SCHOOL IN SALONICA, GREECE

"Would you could visit the school. Tiny sheds for rooms, into which are crowded over 300 children; 52 boarders squeezed in, and happy to be squeezed; a yard the size of a typical American back yard in a small city for over 300 children! No conveniences; no equipment; yet hundreds turned away. And to refuse a girl admission may mean to her starvation, disease, and death. We cannot say 'no' when we realize the possible results. Thousands are homeless or fatherless. Many of our own girls have absolutely nothing! And we have some splendid girls. Already I have learned to love them and admire them."

MAUD M. MCGWIGAN (P.), LINTSING, CHINA

"My summer in Shansi was a wonderful one. Miss Long and I left Lintsing at 1 A.M. July 1. We had to go by cart, and we chose night travel rather than the scorching hot sun as we went across the

plains. We went northwest to Hsüntehfu, then north by train, then through the mountains to Yutze, where we left the train and rode 23 miles in rickshas, about 30 miles by Ford, and another 30 by rickshas, to the valley of Yutaoho—altitude 4,000 feet. With two other girls I climbed Mein Shan, the sacred mountain of Shansi. We had a party of fifteen foreigners to climb the mountain, and we went in chairs and on donkeys, mules, and horses. I tried them all. I thought of the Rocky Mountains, and did enjoy those crags and peaks and gorges with perpendicular rock cliffs, oh, so much! You know we live on a plain here in Lintsing. We came back *via* Taiku, then to Peking, and on to Tehchow. I joined a party going to Taianfu and climbed the sacred mountain of Shantung. From Taianfu we went on an hour's ride, and visited the sacred shrine of Confucius' tomb and the finest of all China's temples."

REV. SAMUEL B. COLES, GALANGUE, WEST AFRICA

"Jamba (Elephant) and Geve (Hippopotamus) are twin girls about a year old; the natives here name twins for the biggest animals they know. My story is not about the twins, though, but about their little sister. Their father was a carrier for a white man. He took a load of meal to Huamba, and on the way, at night in some village, the rats ate five pounds of the meal. When he came back he told the trader what had happened to the meal. The trader told him he must pay an ox; the man did not have an ox, and decided to sell his oldest child for one. The mother could not bear seeing it sold into slavery, so stole away under cover of night, walked until her strength gave out, then slept in the road with her babies in her arms. She arrived at the mission next day with a very anxious look in her face. We gave her food and placed her in Malenga's village. Mrs. Coles clothed the children and they are all happy and well.

"While I am writing of slaves and refugees I will tell you what happened this afternoon. We sent one of the boys to the fort this morning and he came back before noon. I asked him why he was back so early. He said he had met his sister with her little baby being carried off by the king of one of the near-by villages; he wanted me to see what I could do about it. We went over. The old king ten or fifteen years ago had let some of this woman's people have two oxen; now he wants four in their place. The husband did not have four, and while he was out looking for some, the king took away his wife and baby.

"I cannot vouch for the correctness of my Umbundu, but there is one thing I am sure of—I made as much noise as the two old kings. In our discussion I broke one of the greatest laws of native etiquette—I told one of the kings to shut up. He took me at my word. I guess he had looked me over. We were within the law, for slavery is not supposed to exist in this country; I gave them the law. When we left I 'wrote their names.'"

RS. ARTHUR H. SMITH, TUNCHSIEN, NORTH CHINA

"Though not as yet in the fighting zones, we are hourly reminded that the country is at war. T'ung Chou is the base for the supplies to be sent north, men, animals, and stores are sent here to start. Many poor men have been seized to serve as coolies for the armies. The daily earnings of these men feed their families, who sit now in tears at home. Coolies and soldiers will have one mutual hardship, being sent to a much colder climate with no wadded clothes. The families at home are thus thrown on their own resources at a time when food prices are the highest ever known. Corn meal ordinarily eight coppers a catty is now fourteen. Nearly half of this province of Chihli is under water, which cannot run off this winter, and that means no planting next spring.

"Here in T'ung Chou we have lost our 4,000 splendid Christian soldiers who have been stationed here. As they departed the people mourned over them as losing their good angels. These wonderful troops had protected them, helped them, mended their roads, and relieved them when starving. Some of the honest (if cold) church members said, 'They are better Christians than we are.'

"When Marshal Feng (Yü Hsiang) takes an animal, he takes the owner along and cares for him, and assures the ultimate return of the animal or money, and does not take all the animals from any establishment. He cannot bear to inflict suffering and loss on civilians. He loves THE COMMON PEOPLE. He is not sentimental, and he does not know language, but he would say 'Amen' to Elliott's sentiment of the long ago:—

"Flowers of Thy Heart, O God, are they,
God save the people."

Before this fresh woe swept down upon us like a whirlwind, our heartstrings were taut with the thought of from thirteen to twenty millions helpless, inarticulate, looking out into the coming winter with no food, no fuel, no warm clothing, and no home!

"God leads through dark valleys, but—HE LEADS. Our 4,000 fine troops are gone. Other defences may melt away, but thank the Lord no one can commandeer the EVERLASTING ARMS. Whenever needed they will be right here."

September, 1924.

REV. C. E. CRAWFORD, MEXICO

"This picture shows the aged saint, Dona Hilaria Ribera, who for twenty years has been praying up there that some one would come to start work. Her son, when a lad, was received into membership, but forgot his vows and gave himself up to all kinds of vice. Imagine her joy, as with tears streaming

down her face she heard her son read the story of the Prodigal Son in one of our meetings, and then with choking voice say, 'That's me!' He made a full confession of all his sins in the presence of those who knew best what he had been, and now is a champion of the cause of Christ in all the region. His influence reaches a dozen villages, as his business requires him to travel. He is studying as hard as he can. On one of my former trips he bought a one-volume Bible Dictionary, and this time he almost had it by heart! He is extremely intelligent, and heart and soul for what he calls 'The great world-wide propaganda!' He talks everywhere he



Photo by Cedric Crawford

DOÑA HILARIA AND HER SON
West Coast, Mexico

goes. Don Andres is the efficient volunteer leader of the "Scouts of King Jesus"—our faithful new converts in his district who scour the region for new members. There is no need to appeal for funds to finance him, as he is very comfortably fixed in this world's goods, and more than glad to invest a large part of them in this work. What he begs for is more frequent visits from the missionary; and this is impossible, because our field is so large the missionary cannot possibly get around to all the places frequently. We need more men, both native and American. That is why we are asking for increased appropriation for General Work."

METHODS AND PROGRAMS

PROGRAM SUGGESTIONS FOR YOUNG PEOPLE'S SOCIETIES

Based on "China's Real Revolution," by Paul Hutchinson,
the text-book for young people
Price, 50 cents, paper; 75 cents, cloth
BY RUTH ISABEL SEABURY

HOW TO PLAN

Get your committee together in advance of the whole set of programs and determine the method to be used in all of them, the number of programs to be given, and the leader for each program. If possible, appoint a separate committee for each program to be prepared. Have some one member of the general Missionary Committee on each committee and check up with plans, so that they will not be alike. It will be a great advantage if the General Committee can read the whole book through, and perhaps even study it before the set of programs begins. Each sub-committee should read at least the chapters involved in its own subject, and the more of the book they read the better, of course. If possible, let the General Committee get together some of the supplementary materials—magazines, other books, leaflets, and so forth, and place these at the disposal of the sub-committees. Some of the most successful young people's societies have now formed the plan of condensing all their missionary programs on foreign missions into one month, having all the Sundays in that month concerned with the missionary theme; thus keeping the material fresh in the minds of the audience instead of letting it grow entirely stale between the meetings. The months of February and March or January and February make a good time for this type of program, and four, five, or six Sundays may be used in this way.

Inasmuch as most societies find it impossible to use eight meetings for a study on China, it is suggested that the chapters be combined somewhat as follows:—

- (a) If four programs are to be given:—
Program 1—Chapters 1 and 2; Program 2—Chapters 3 and 4; Program 3—Chapter 6; Program 4—Chapters 7 and 8.
- (b) If five programs are to be given:—
Program 1—Chapters 1 and 2; Program 2—Chapter 3; Program 3—Chapter 4; Program 4—Chapter 6; Program 5—Chapters 7 and 8.
- (c) If six programs are to be given:—
Combine Chapters 1 and 2 to make the first program and then plan a program on each of the remaining chapters, omitting Chapter 5, the material in which can be included under Chapter 4.

The best results have been obtained by using the discussion method, and appointing some one person to open the topic under discussion by presenting the necessary information. It adds a good deal to the meeting if one or two questions are assigned in advance, especially if the members of the society are open-minded enough to take time to think on these questions by way of an assignment. These brief outlines are planned from the point of view of discussion method largely, but with suggestions for varying also indicated. They are given briefly because there are already available splendid general "Helps," though not bearing particularly on our Congregational work. See "Suggestions to Leaders," by Paul Rugg, price 15 cents, and "Program Outlines for Squad Meetings," by Mary Jenness, price 25 cents. The latter calls for a dramatic presentation on every discussion question, and whereas it will not be useful

throughout, there may be many suggestions useful to the committee. Write also to the Congregational Education Society for Packets of Helps prepared by the various organizations of our denomination. For societies in the territory of the W. B. M. there is ready a helpful leaflet, just for this purpose, called "Missionary Plans in the Young People's Society."

THE MEETING ITSELF

Let the committee in charge of each meeting plan some special feature: either a dramatic sketch, special music connected with the study, a fine story to be told by a good story-teller, a pantomime, or an impersonation; this to give variety to the approach. It should not take more than ten minutes. Following this, let the leader of the meeting, or the person designated by him, open the discussion by presenting briefly the information contained in the chapters involved and the questions for discussion based on it. This may take several presentations by two or three members in some cases, followed by a discussion of one or two questions involved in view of the information presented. To vary the discussion, the dramatic material may do all the presenting, especially in the case of Chapter 6, or an impersonation may be used in some cases, or even a story which will lead directly to discussion without any further presentation. Have always available a map of China. The more the group can become familiar with that map the better. We of America know all too little about China as it is. Let the committee agree in each case on an aim to be accomplished within the meeting. Do not announce this aim, but check up on it to see if the aim has been reached. The aims indicated here are but suggestive. At the end of the course there should be at least a partial understanding of China and some comprehension of our Congregational accomplishment there. Be sure to plan so that the prayer part of your meetings will be connected with the program itself. In some cases it is better to have the prayer at the end, after the discussion has been completed. The Year Book of Missions will give you the names of young people, and older people as well, working in the various types of work in China. Pray definitely for them by name at the meetings when you are studying about China and their work there.

CHAPTER BY CHAPTER

Chapters 1 and 2. Aim: Some general knowledge of China and our Congregational field there.

Have some member present very briefly the physical changes in old China which Marco Polo would have seen. As a good way of livening up the meeting, precede this with a question, drawing out the audience as a whole as to what Christopher Columbus would find different in our country today should he come back. Of course, they would be revolutionary indeed compared with those Marco Polo would find in China. Bring out the fact that Marco Polo would find minor changes only, for China has a very old civilization. Then make use of the map, calling attention to certain important things which we often forget with regard to China—the huge size of the country, the great population, the large number of huge cities (twelve or fourteen over 400,000), but the great amount of rural population. For this the very best information can be obtained from "China and Her Peoples," by Lena Johnston. See bibliography. Let some member who is able to give this sort of thing in a very brief form, but very graphically, present these facts, showing the divisions between North, South, and West China, the point where the great wall divided China from her Northern neighbors, and the fact that China has as wide a difference in her climate, and wider than we in America. Then bring out our own Congregational fields—the three China Missions: North China, centering in Chihli, Shansi, Shensi, and Shantung provinces, with the great centers, Peking, Fenchow, Lintsing, and Tientsin—all included in our territory (color this section of the map if possible, that the group may become entirely familiar with it); the Shaowu Mis-

, centering in a very small district in Fukien Province; the Chow Mission, small in area but great in numbers because including the city of Foochow; and the South China Mission, including only the city of Canton, the so-called "one-man mission." But out the fact that the North China Mission is our great area, including the mountainous and often called "wild" provinces of Shansi and Shensi, pioneer fields still, and the very rural districts in Chihli.

Have some one tell the story of the student strike in as graphic form as possible. It is one of the most interesting events in the world in the past few years. Do not give it in words of the book, but tell it briefly and vividly. Discussion Topic: It used to be said of China that because of the size of the country and the fact that 95 per cent of her four hundred million people are illiterate, it was impossible to have a public opinion, and therefore impossible to work out a real democracy. How did the student strike demonstrate the falseness of this statement, and what hope did it give for the future of democracy in China? Marco Polo would see his greatest change in China the type of student. How does the fact that the student body, after the revising of the school plan of China from the old model to the new, has grown from 1,625,534 in 1910 to 5,000,000 in 1920 prove the accomplishment of the Mission School in China?

Chapter 3. Aim: To show the progress of education in China today and the task for the future.

Education is the great hope of China. Have two or three members of the Committee present the interesting material covered in this chapter on education. If possible, use with this chapter Chapter 8 of "China and Her Peoples." One significant paragraph is especially important. "In old days the fact that a custom was ancient was recommendation enough. Amongst the students of today that fact is almost enough to condemn it." The material in that chapter will combine well with Chapter 3 of our book. Discussion Topic: What challenge does the new point of view in education offer to the Christian Church in China today? Bring out the fact that Christian schools must prove themselves worthy to stand with Government schools, that in things the Christian Church has pioneered, that it must keep that record now, that it must develop a highly trained, intelligent group of people fit to take places of leadership in this new China.

Our Congregational work along the lines of education is quite significant and progressive, and young people need to understand this work and feel some pride in it, as well as some responsibility for it. There are four or five types of educational work in which we are engaged—kindergarten, village day schools, schools for the training of teachers for these little day schools in the country, and higher institutions of learning, such as colleges. Then, in addition, there are schools for grown-ups. In China this is a new type of work by itself, since, especially among the women, there are such large numbers—95 per cent of the total number who have never had any opportunity even to learn to read or write. Put some of the leaflets on this type of work into the hands of one or two members of the society at large and let them report. In the W. B. M. I. territory a good one for this purpose would be the leaflet "The Grace Wyckoff Memorial School"; or *Missionary Herald* for November, 1924, page 535; in the W. B. M. P. territory, the leaflet, "Union Kindergarten Training School"; in the W. B. M. territory, a little leaflet called "The Wenshan School"; for the American Board, see the Endeavor Series leaflet called "At China's Northern Crossways," which contains one whole section on education among the boys and girls; and in the *Missionary Herald* for November, 1924, "Grinnell in China," pages 332-534. For college work, see "Yenching College" leaflet, or *Missionary Herald*, November, 1924, pages 521-524. Other leaflets intimately connected with the responsibility of the State or Branch of the work to which the society belongs may be substituted. The Sunday school material for this year is concerned largely with education in the villages and country districts, and if a set is in use in the school, it may be taken for this purpose. See also *Missionary Herald* for November, page 547, "All Together, Now." An excellent little dramatization on the new form of education among the women will prove interesting in a society that has for its average age eighteen or older. This is called "At Broaden-the-Knowledge Court" and takes only ten minutes to present. It is quite clever and amusing, as well as containing a serious point.

Chapter 4. Aim:—

Basil Mathews, of England, has said of China today: "Everything is challenged on the earth and in the Heavens—religion, marriage, family affection, respect of son for father, pupil for teacher, servant for master. It is for a new order at any cost." How may we best understand China and help her to keep the best of her old customs in the light of her new point of view?

Take up in discussion form the five main problems which the Chinese young people are facing in their reforms today. These are expressed in the chapter in a very plain way. Each problem should be presented by some one person separately. Discuss the question: If you were a young Christian in China what would be your attitude on these problems and how would you make our Christianity seem right, and unselfish, and convincing to our family? See *Missionary Herald* for November, 1924, page 37—letter from Laura B. Cross. Among the reforms of young China today is that of a new awakening to old superstitions and their danger, especially in regard to the health of the body. China is awakening to the need of the medical missionary as never before, and our hospitals are crowded with eager young people being trained to carry on the work. See *Missionary Herald* for September, 1924, articles by and about Dr. Watson, of Fenchow, and "My Talku," the former, pages 400 to 403 and 431 to 432; the latter, pages 408 to 413.

Chapter 6

The very best possible presentation for this chapter is in the form of the brief dramatization prepared by Mary Jenness, and called "The Wheelbarrow Full of Life." It will take very little time for the preparation and may be most informally done, taking from ten to fifteen minutes. It should be followed by a discussion of the questions: How do you think our missionaries may be handicapped on the field, in helping the Chinese to see the Christian ideals for industry, by our own conditions here? How may the students and young people around the world, in China and America together, for example, work for a new industrial order, and what ideals should your society make for itself toward that end?

Chapter 7

If possible, have two members of the society dramatize the conversation which opens this chapter, following it with general discussion of the questions: If you were a missionary going out for the first time to China, how would you meet the arguments of this young man who has seen in America his first obstacle to Christianity? What challenge can we in America find in the expression of the opinion of a thoughtful young man like this? What progressive steps should the Christian missionaries of China take in view of this?

It is a notable fact, and one of which we are proud, that we Congregationalists have always been progressive in the way of giving more authority to the national church. The Chinese Congregational church has developed its own activities in a very interesting way. Some of the developments in this line may be presented by individual members of the society using the following leaflets and articles. If there is time, or if this chapter is given a whole meeting, have some one present briefly the old religions of China, one person for each religion. The best account of this is in "China and Her Peoples," Chapter 7. For the Christian Church and its progress, see the *Missionary Herald* for September, 1924, pages 404-407, "Paotingfu—Two Pictures." See among new types of work the work of Boy Scouts and other social agencies—*Missionary Herald* for December, 1924, pages 613-614.

Bring out as the closing challenge to our Christian thought, provided your group is a fairly mature one, Dr. Timothy Lew's famous document showing what the Christian Church of China hopes to be. We may regard this as a picture of what the Christian Church should be around the world. A discussion of this ideal and just how far short we in our church fall from it, will be an interesting one with which to close the meeting.

Chapter 8

Have some one present from the material given in pages 155 to 158 America's responsibility for China. Then get from the society the things which we can contribute to China to help work out her difficulties and problems. These will include, of course, more missionaries (presenting the argument given in the book on page 167), better missionaries, more financial backing, pioneer work in new and untried fields, willingness to cooperate with the Chinese, and not to direct or "boss" them, and a new intelligence on our part as to China and its needs, and the three definite items of progress within America herself, which are mentioned in pages 172 to 176.

Looking again at the map where our Congregational field is, there are many things which we can still do. Let some member of the Committee present the thrilling story of Watts Pye and his method of work in China. It is typical of the new and best plan now being used in connection with our work in China. This is to be found in "Torchbearers in China," Chapter 7, "A Mule, a Map, and a Man." Let some one point out after the story has been told in the most vivid way possible, that from the first Mr. Pye has led the Chinese to direct their own work and to be their own evangelists, and has trained them as leaders of the church, pioneering and reaching out beyond their own districts. Have some member of the group present very briefly in just a sentence or paragraph, items from the following:—

Missionary Herald for September, 1924, contains several articles on China today. Paragraphs regarding lively young leaders in China and her Christian movement today. See "The Christian Youth Movement in Peking," *Missionary Herald*, December, 1924, pages 596-597. Also "A Chinese Preacher's Conference," same number, page 597.

BIBLIOGRAPHY

- "The Year Book of Missions." Price, 25 cents. Order of any of the Congregational Foreign Boards.
- The Missionary Herald*. Price, \$1.00 for a year's subscription. Some one in your church may already have this. Single copies as listed at various points in the program may be obtained for 10 cents a copy.
- "China and Her Peoples," by Lena Johnston, published by George H. Doran Company, obtainable from the Foreign Boards at \$1.50 a copy.
- "Torchbearers in China," by Basil Mathews. Price, 50 cents. paper; 75 cents. cloth. Contains the chapter, "A Mule, a Map, and a Man." Very useful for background work and story material.
- "A Wheelbarrow Full of Life," by Mary Jenness. Price, 25 cents. Order of the Foreign Boards.
- "Suggestions to Leaders," by Paul Rugg. Price, 25 cents.

HEROES IN THE MAKING

Concluded from page 21

eral who promised not to touch it. The family was in the midst of a drunken revel when the boy reached home, and they immediately offered him some of their cheap liquor. He refused it. They urged him, first in fun, then in anger. He refused. They taunted and tormented him until, mad with rage, he picked up a stone and threw it at the person who was the chief tongue-lasher in the group! Then he ran.

Before he could reach the temporary home, his male tormentors caught him. Just as the Home peon appeared, they handed the lad over to him, telling him to beat the youngster soundly, for he refused to obey them. The boy was crying as though his heart would break for a long time before he could tell the story to the master. He finally got it all out, and then added, defiantly, "But they didn't make me touch it!"

Now I agree with you that the boy would have

been more gentlemanly if he hadn't hit his tormentor with a stone. But I have to be true to the facts of the case, and I can't leave you with the impression that the boy is an "angel child," for he is far from it. He is in the Home because he is an absconder and a little thief. But I find in that very fact cause for encouragement, for if something had not been impressed upon his boyish mind, he would not have met so bravely all the taunts of his family, and still held true to his promise not to touch the stuff. I am very proud of him, very.

I am proud, too, of my little Girl Guides, who also promised not to touch liquor at the family ceremony, but whose only weapon of defense is their ability to sulk in a corner. I count my task worthy of all effort and continue in the belief that there will rise up from among these, our school children, those who will lead their people in the Way of Jesus Christ.

APPORTIONMENT RECEIPTS

As reported by the Treasurers of all Congregational Societies

	For the Month of November				For Calendar Year to November 30			
	1924	1923	Increase	Decrease	1924	1923	Increase	Decrease
A. B. C. F. M.	\$42,224.00	\$50,387.00		\$8,163.00	\$483,415.00	\$553,993.00		\$70,578.00
W. B. M.	11,527.00	12,670.00		1,143.00	229,062.00	231,325.00		2,263.00
W. B. M. I.	7,801.81	8,955.29		1,153.48	141,934.99	149,149.68		7,214.69
W. B. M. P.	2,609.75	2,055.84	\$553.91		29,654.43	24,013.05	\$5,641.38	
C. E. S.	7,804.00	8,526.00		722.00	107,096.00	107,024.00	72.00	
C. B. Society	14,731.00	13,628.00	1,103.00		103,752.00	101,571.00	2,181.00	
C. H. M. S.	18,222.00	14,213.00	4,009.00		127,180.00	139,339.00		12,159.00
A. M. A.	18,591.38	25,110.01		6,518.63	178,320.95	179,549.97		1,229.02
C. S. S. E. S.	3,638.00	3,800.00		162.00	61,789.00	61,538.00	250.00	
C. B. M. R.	4,938.00	5,412.00		474.00	69,522.00	56,369.00	13,153.00	
Annuity Fund	1,701.00	1,681.00	20.00		19,705.00	17,699.00	2,006.00	
Foundation	4,607.21		4,607.21		24,182.65		24,182.65	
Totals	\$138,395.15	\$146,438.14	\$156,731.26	\$18,336.11	\$1,575,644.02	\$1,621,570.70	\$47,486.03	\$93,443.70

THE BOOKSHELF

A MARATHI HYMNAL

The twelfth edition of *Marathi Christian Hymns*, published in 1923, was compiled by Miss Emily R. Bissell, whose acquaintance with Marathi poetry aided her natural fitness for the task. She has produced a regulation hymnal, with hymns grouped topically, Indian and English titles as well as metres preceding each hymn, and with four indices at the close, giving first lines in Marathi and English, also subjects and authors.

The first collection of Marathi hymns was prepared in 1819 and enlarged to the scope of a real hymn book by Rev. Henry Ballantine in 1835; later missionaries furnished additional translations, while Marathi converts contributed original hymns until the present volume of 682 hymns was made possible. This edition represents not merely the accumulation of years, but a discriminating selection, for unsuitable English hymns in English metre have been omitted and many new hymns in Indian metre included.

Special mention should be made of Rev. N. V. Tilak, who aided by his scholarship and by his poetic gift, which contributed 250 hymns to the collection. Miss Bissell is preparing a book of tunes which, when published, will be a valuable asset to Indian worship.

E. H. H.

Race and Race Relations, a Christian View of Human Contacts. By Robert E. Speer. New York: Fleming H. Revell Company. Pp. 434. Price, \$3.50.

Whatever it may disclose or portend, one of the signs of the times is the attention now being paid to problems concerning the relations between the different races of mankind. Books are being written by persons who declare that armed conflicts between the white and the colored races cannot be avoided, and that the former is likely to be overpowered unless it quickly sets itself to averting the dangers that threaten it. Novels are written and moving pictures exhibited whose evident purpose is to increase prejudice against the black and yellow races. Poems are issued that are veritable hymns of hate. Certain papers of large circulation give much space to propaganda of like nature. Even in the name of religion, societies are organized whose purpose is to set one race or class of men against another. As we consider these things we cannot but agree to some extent with the alarmists, for we see the great danger that from the sowing of these seeds of hatred there will come a harvest of bitter and poisonous fruit. Those who would help to avert the evil need to learn how it arises, what is its nature, and what are the principles by which the relations between the races should be governed. Fortunately books on this subject are being written

from a Christian standpoint, and the book now under consideration is a splendid treatment of its subject.

The book's sub-title is suggestive, for the contacts between different peoples are becoming closer. Commerce pushes its way into every country, and from its nature its dealings must to a considerable extent be reciprocal.

The volume is called a "source book" and it certainly is one from which the reader may gather the widely differing views that are held on the subjects discussed. Indeed it carries this to a degree that almost endangers its chief object. Nearly half of its space is given to quotations, and among them a person wishing to combat the author's position can find a multitude of arguments to his own mind. The enemy as well as the friend will find in this storehouse the kind of weapons that he seeks. A story is told of a naval battle between the English and the Dutch, in which the former's ammunition was exhausted, whereupon the Hollanders sent over a boat-load of powder in order that the fight might be kept up a little longer. It looks almost as though our author was so sure of final victory over opponents that he has generously helped them to make the best showing possible.

After considering the origin and nature of race, the book takes up the conviction each race has of its own superiority and points out the errors lying behind such ideas. The good and the gain, the evils and abuses, of race distinction are described, as are also the aspects and relations of race as affected by color, climate, nationality and language, communications, social ideals, and religion.

One chapter consists of the views of an Indian statesman, Sir Narayan Chandavarkar, who gives thoughtful and suggestive answers to questions presented to him by Dr. Speer. Another chapter describes various solutions of the race problem that have been proposed—conflict, segregation, subjugation, eugenics, amalgamation, Christian trusteeship, the Christian spirit and ideals. Finally, the book deals with some specific race problems of today, viz.: the relation of the white and negro races; immigration; the Mexicans and the Japanese in the United States; the Indians and the Jews; our relation to Latin America; the race tangle in Europe; immigration problems in Canada, Australia, and Africa; Japan's race problems; South Africa and India; winding up with "the race problem a test and an opportunity for Christianity."

The thoroughness and fairness of the book should commend it to all students of the questions discussed, especially to those who, like the author, would consider such problems from the Christian point of view.

O. C.

THE HOME BASE

The American Board

THE FINANCIAL STATEMENT FOR NOVEMBER

Receipts Available for Regular Appropriations

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1923	\$45,782.33	\$2,950.26	\$1,654.02	\$7,200.67		\$2,423.22	\$60,010.50
1924	37,715.52	3,482.64	1,025.63	1,791.41	5,848.72	2,035.00	51,898.92
Gain		\$532.38			\$5,848.72		
Loss	\$8,066.81		\$628.39	\$5,409.26		\$388.22	\$8,111.58

For Three Months to November 29

1923	\$82,864.24	\$10,585.10	\$2,623.57	\$144,180.58	\$11,000.00	\$8,304.97	\$259,558.46
1924	86,234.35	10,578.70	1,666.48	138,024.74	27,748.72	7,855.98	272,108.97
Gain	\$3,370.11				\$16,748.72		\$12,550.51
Loss		\$6.40	\$957.09	\$6,155.84		\$448.99	

Receipts Available for Work of Woman's Boards and Other Objects

For Three Months to November 29

	From Woman's Boards	For Special Objects	Income from Sundry Funds and Miscellaneous	Totals
1923	\$170,099.68	\$88,548.01	\$2,095.89	\$260,743.58
1924	179,924.85	70,042.74	3,611.33	253,578.92
Gain	\$9,825.17		\$1,515.44	
Loss		\$18,505.27		\$7,164.66

THREE MONTHS GONE

The above tables give the report of the first quarter of the new fiscal year, \$12,550 gained over a like period in 1923. Last year the gain registered \$17,394, a drop of nearly \$5,000. A hopeful sign is that the churches gained \$3,370. After all the trend in the churches is upward; but it must be very much sharper.

HERE AND THERE

The Prudential Committee has recently voted its appropriations for the present fiscal year ending August 31, 1925, and they have been pared to the limit. No allowance has been made for advance in the work. The giving of the churches at present does not make this possible. This is the sober judgment of those who sit here at home and weigh these matters of the support of the Board and its work.

The experience of dropping last year \$8,000 in church gifts and \$47,000 in individual gifts has made these men who carefully scrutinize the situation wary in their budget for another year. Is it a lack of faith or a lack of works?

Over against this uncertainty we place a word from one of our missionaries in the Marathi Mission:—

Last Sunday evening, after service, I kept the older people with me for a while, and I told them the real situation. They were intensely interested, and we had a few prayers then and there for the work. Then one of them suggested that we meet daily at five o'clock for a season of prayer for the Board. Once or twice, because of pressing business, I was not present, but I found they had met just the same. I wish our people could hear these prayers. It might sound like a simple faith, but that is after all the kind we need. They pray as though it were a foregone conclusion that the money would be found.

RESOURCEFULNESS

One of the things that always gratifies us in the same offices is the resourcefulness of many ministers here, because of the distance from centers like Boston, New York, Chicago, and San Francisco, cannot have the benefit of secretarial or missionary visitors. Would that there were enough of these voices on the Board to visit regularly all the churches of our denomination! One pastor, disappointed in not being able to have a secretary at a time when he had planned, showed his innate resourcefulness by digging deep into Dr. Patton's new book, "The Business of Missions." He writes: "I never got so much out of one book before. Putting with it Basil Mathews' 'Clash of Color,' and Robert E. Speer's 'Of One Blood,' and J. H. Oldham's 'Christianity and the Race Problem,' I had a feast." And there is no doubt but that his people had a feast when he gave them the heart of these books as his missionary message for the day.

A GREAT CHURCH AND A GREAT OCCASION

Plymouth Church, of Shaker Heights, Cleveland, is situated in a newly-opened suburb, eight miles from the heart of the city. It is a recently developed community carefully laid out and restricted, rapidly growing into an exceptionally attractive and impressive residential center. The church, the only one in the area, is a real community church. Yet its benevolences and missionary interest are maintained through Congregational societies, and it is enrolled in the Congregational Year Book. The pastor, Dr. Charles Haven Myers, is heartily and tactfully leading his people to widen their interest from the delightful center of their homes to philanthropic and missionary interests that reach out to all parts of the country and to the world.

On Sunday, December 7, the morning worship at the church was devoted to a Commissioning Service for Dr. and Mrs. Hugh L. Robinson, newly appointed missionaries of the American Board, designated to the North China Mission, with the expectation that they are to be located in the city of Lintsing in the Shantung Province. They will be associated with the important medical work centering in the mission hospital and dispensary.

The entire service was keyed to the purpose of this Commissioning. It included: The formal presentation of the Board's Commissions to the young missionaries, a ritual in which the missionaries made their pledge of loyal and devoted service to their field in behalf of the church that was to support and send them. The church in turn entered a form of commitment, not only to their financial support, but to cherishing them and their work in the hearts of the people. At the same time Dr. and Mrs. Robinson were received into the membership of the church. The Board was represented and the Commissions presented by Secretary William E. Strong. Both Dr. Strong and Dr. Myers made brief addresses in the place of the regular sermon.

No missionaries, we feel sure, ever had a heartier welcome or adoption by a church than these young people. A public reception and meeting with the church organizations welded a tie of affection between them and the church. Henceforth in full truth this will be their church home, and they will be members of the family circle.



RAY PHILIPS FILMING A BAND, SOUTH AFRICA

ANOTHER AMERICAN BOARD MOVIE

From Johannesburg there has come a second movie film, taken by Rev. Ray E. Phillips. The first, the "African Witch Doctor," has been shown in a number of churches and has aroused much enthusiasm. Good as that film is, this new one, "Africa in Transition," in the minds of those who have seen it, is even more excellent, both in photography and spirit. It is a four-reel film in two parts—first, "From Kraal to Compound," showing the native background of the thousands of young Zulus who come in to work in the mines and the Christian social work which is being done for them. The second part is entitled, "From Compound to Kraal," and pictures the going-back of those young men to their villages, after they have been brought into contact with Christian influences, carrying the good news. The emphasis in the first section is on the social service work, and in the second, on the evangelistic. Dr. Frederick B. Bridgman is in this country and is delighted to accompany the film, giving his own fine interpretative comments. Dr. Bridgman himself appears in the film in a number of places.

Correspondence regarding the use of the film should be directed to Charles Ernest White, Assistant Secretary, 14 Beacon Street, Boston, Mass.

Woman's Board of Missions

OUR NEW DIRECTORS

Of the five new Directors elected at our Annual Meeting in November, two, Miss Kyle and Miss Lamson, will need no introduction to the readers of the *Missionary Herald*. The three others have been very active in missionary work in their own Branches and all of them bring a knowledge of the background of our work and experience as leaders.

Mrs. Horace F. Holton is a daughter of Dr. John Berry, formerly a noted medical missionary to Japan. She is the wife of the pastor of Porter Church, Brockton, and their niece, Miss Priscilla Holton, of Foochow, China, is on our staff of missionaries. Mrs. Charles L. Ziegler, now of Waban, Mass., was once a missionary of the Woman's Board in Harpoot, Turkey. She is a daughter of Rev. and Mrs. Henry S. Huntington, of Milton, Mass. Mrs. Huntington is well known in the Boston district as a former president of the Norfolk and Pilgrim Branch. One of Mrs. Ziegler's brothers was in Harpoot when she was there, and another one is Prof. George Huntington of Robert College, Constantinople. Mrs. Stanley E. Cook, of Arlington, Mass., is the new representative of Suffolk Branch. She is its Secretary for Cradle Roll Work. Her mother, Mrs. D. M. Babcock, of Arlington, Mass., is one of the district vice-presidents, and both mother and daughter have been active in foreign missionary work.

APPROPRIATIONS FOR 1925

With the close of our fiscal year we had \$212,402 available for appropriations for 1925. This sum, the largest ever provided by the Branches, was increased to \$212,771 through one of the offerings of the Annual Meeting at Hartford. This figure marked an increase of \$9,576 more than was available for 1924 appropriations. Over against this sum, however, must be placed the estimates sent in by the missions. These called for \$233,453 for salaries and general work and \$74,567 for contingent requests, largely buildings. To meet the most urgent needs of the missions with the amount of money available was the problem of the Appropriations Committee. Long hours, days even, of consideration resulted in the recommendation to the Board of Directors that appropriations for salaries be \$113,731, and for general work, \$101,988, or a total of \$215,720. Through the appropriating of these sums we were able to meet the most urgent requests for increases in missionary salaries and the most imperative calls for more adequate support of general missionary work. Several requests had to be refused; comparatively few could be granted in full, greatly as we desired to do so. The "contingent requests" were set one side for further study.

It will be noted that the total recommended for appropriations is \$2,948 more than the amount available from Branch contributions for work abroad. An unusually good year in legacy receipts made it

possible to make up the difference from this source. It was clear, however, that such a plan would be inadvisable unless the Branches would assume responsibility for raising that much more for 1926 appropriations. At the Annual Meeting at Hartford the whole situation was placed before the Branch officers at their conference. A committee representing eleven Branches was appointed to bring a recommendation to the whole body of delegates. That committee unanimously recommended a goal sufficiently large to maintain appropriations for 1926 on the basis proposed for 1925. The recommendation was adopted. Evidently a word to the Branches is sufficient! The work goes forward.

DELIGHTS AND DANGERS OF CHINESE TRAVEL

For many years the pleasant home in Cambridge, Mass., of Mrs. Frank Gaylord Cook has been hospitably open to Oriental College students. To Sunday dinners, to teas, for evening visits, in all sorts of friendly ways the genial treasurer of the Woman's Board of Missions and her husband have made them welcome, and now, as Mr. and Mrs. Cook are in the East, these young folks who have gone home to China are seizing the chance to entertain in their turn. Mrs. Cook's letters are fascinating documents, as they tell of these events, as well as of the attentions shown by missionaries of other Boards, by alumnae of Radcliffe, Mrs. Cook's college, by various officials and business men who have known of Mr. Cook or to whom this "internationally-minded" pair have been introduced; and especially in their pictures of the work more closely connected with our own Boards.

"It is perfectly wonderful," Mrs. Cook writes, "how people turn up to help us in every place we go." When they reached Peking they found one of their Chinese friends at the station watching for them—"although we had taken pains not to suggest the hour of our arrival. We could not find out how many trains he had met. He went to the hotel with us, came to luncheon next day, and in the afternoon three more of our Chinese friends called and invited us to a 'feast' which they would give jointly at the house of one of them."

This feast, a couple of days later, was evidently a stately function. In addition to the three hosts, were present the faithful Mr. Wei of the railway station, Mrs. Alice Browne Frame and Miss Katharine Crane of our own Board, and "Mr. and Mrs. Yin, who were on their wedding tour. We used to know him in Cambridge, and she is a Mount Holyoke graduate and daughter of the famous evangelist, Mr. Ding. Mr. Chang's wife (in whose home the feast was served) is grandniece of Li Hung Chang." The story of the dishes served and the ceremonies attendant would take too much space, as would the account of Mr. Wei's "Sunday dinner" to his former Cambridge hosts, where, among other

ists, was Mrs. Stuart, mother of Dr. Leighton Stuart, President of Peking University, and Mrs. [?], the wife of Mr. Timothy Lew, the Chinese educator, who has many friends in America.

Mr. and Mrs. Cook and Miss Crane were entertained by General Feng at a "social gathering," where, among other guests, were government ministers and an ex-prime minister, the President of Tung Hua College, a Y. M. C. A. Secretary, an American on an international commission in China, and General Feng's pastor. At the dinner Mrs. Cook was placed on the General's right, with Secretary Wiley, of the Y. M. C. A., to act as interpreter, the General speaks no English.

In strong contrast to all this honor and festivity Peking must have been the sensation at a country stage near Tunghsien, where Miss Bertha Reed had taken the travelers to give them an idea of Biblemen's work and country touring, when the women begged the carters to take us further on, saying they were frightened to death. It proved we were the first foreigners who had ever been to that village, or at least that any one could remember coming," and yet, she adds, "they tell us there are many such villages near Tunghsien, and Tunghsien is a comparatively 'well-worked field.'"

At Paotingfu, where Miss Andrews, eighty-four years old, was the welcoming hostess, Mrs. Cook followed the scenes of the Boxer story, and had brief glimpses of Miss Phelps's "Broaden-the-Knowledge Tour" and the Prices' East Street Settlement, two pieces of work under our own mission which are giving a wonderful influence.

At Tientsin and Tehchow more courtesies from Chinese were heaped upon them. Uncertainties as to travel further south began to arise, but, going to the principle of not being stopped until they really were stopped, they pressed on and reached Hankow, and Ginling College, not much behind schedule time. Here Radcliffe-alumnæ began to add their contributions to the invitations to dinner, sight-seeing, etc., and on the boat from Nanking to Shanghai they met China Inland Mission folks who proved most interesting. At Shanghai they were guests at the Y. W. C. A. Hospitality Center—and still more Chinese young people appeared to show appreciation of former friendliness, among them two young Chinese women, Radcliffe graduates, with their husbands." The feast here was served at a Chinese hotel, and among the delicacies (!) was "the century-old egg! quite black, and served among the eight *hors d'œuvres*"; also "a big dish of shark's fins," by which, as well as by other tokens, we judge that this Shanghai feast was quite equal to previous ones.

And then—they had to give up Foochow! Because of the disorganization of the steamboat schedules they could not get to that city in time to meet later engagements. But Mrs. Cook says: "Such a narrow gulf between fame and oblivion!" We learn that on October 3 the *Ninching* (on which they had considered sailing) "was captured by pirates who were on board disguised as passengers; a quarter-

master was killed, the seven foreign passengers herded in with the officers, the boat taken to the pirates' rendezvous near Hong Kong and leisurely looted, and then taken on to Amoy."

They had constant reminders of pirates when they did leave Shanghai. "On our boat to Canton the officers' quarters were separated from the rest of the ship by iron gratings, and Indian armed guards picketed and kept a machine gun ready for use. The captain and chief officer went round with revolvers conspicuous in their belts." In Canton they were obliged to cut short their sight-seeing, as there was fighting in the streets, and they had to make a dash for their ship, where steam was kept up, ready to sail any minute. At Hong Kong, a robbery in the hotel in which they were staying, warnings of a typhoon approaching, "hold-ups" in the streets, etc., made Mrs. Cook say she was beginning to think it was perhaps not a "healthy time to be in China!"

At latest accounts Manila was equalling China in its attentiveness to these fortunate travelers, the Mayor of Manila having taken a hand in affairs there. Dr. Laubach of the American Board even arranged for them an interview with Governor-General Wood. And, as they were doubtless in India, probably at Wai, for Christmas Day, we may be sure that the next instalment of their odyssey will be, though different in detail, the same in spirit.

GIFTS FROM ITALIANS FOR CHINA

For many years we have received a sum approximating thirty-three dollars through Major John M. Gould, father of Miss Annie Allender Gould, who was one of our missionary martyrs at Paotingfu during the Boxer uprising of 1900. The gift has come from the celebration, in the little Italian Mission in Portland, of the birthday of Miss Annie Gould. They hold special services, in which the children of the Bethel Sunday School and the Annie A. Gould Tent of the Daughters of Veterans of the Civil War share. Each year Major Gould sends the money (many times having provided quite a share of it himself), with the request that the receipt be sent to the treasurer of the Tent. It is designated for missionary work in China in memory of Miss Gould. A letter dated November 17, 1924, tells us that the celebration of the previous Sunday was in memory of Miss Gould's fifty-seventh birthday: "Miss Agnes Vose, deaconess, of the Italian Mission—now head worker at the Bethel Sunday School and the Annie A. Gould Tent—were prominent in their parts yesterday. I wish you could have seen the beautiful Sunday School which Miss Vose brought out for us to listen to and admire—all speaking the best Plymouth Rock Yankee lingo and full of enthusiasm."

THE FIRST COMMUNITY CENTER FOR BULGARIA

The gift of \$15,000 from the Woman's Board toward the building project of a community center at Sofia, Bulgaria, has brought our missionaries great joy. In 1921 the Sofia municipality gave to



ELIZABETH C. CLARKE, OF SOFIA, BULGARIA, WITH HER ASSOCIATES

Miss Clarke is in center; to the right, Mrs. Woodruff, and behind them Miss Kasaboff, head teacher of kindergarten; at extreme right, Miss Pelashoff, editor of kindergarten magazine. The girls are students in the training class.

the mission for this purpose seven city lots at a nominal rental, thus expressing the confidence of the city authorities in the mission and their desire to coöperate in erecting the community house, which the missionaries aim to make a practical demonstration of Christianity applied to the daily needs of the people. Until more funds are secured, only a part of the main building is to be erected. The foundations are already laid and it is hoped that the first story will be ready by next September. This will house the primary school of four grades in charge of Mrs. Woodruff and the kindergarten, long and faithfully conducted by Miss Elizabeth Clarke. It will also house a day nursery, and be a public health center under the oversight of a local society of which Miss Baird is president. Miss Clarke's own house can then be used for the kindergarten training school.

The work of building was lagging for lack of funds when the news of the gift from our Board, made possible by a legacy, created a new atmosphere of eagerness and energy. Architect and contractor, foreman and workmen—all shared in the general rejoicing. They went to work with renewed vigor, measuring walls for the iron beams which were ordered that very day. The foreman and two of the

workmen pledged a little sum toward the building as a token of thankfulness that the work will continue for the first floor.

Miss Baird writes: "I have been so happy, that for two nights in succession I have awakened out of sound sleep from sheer joy. Miss Clarke's face is wonderful to look at. Deep serenity and joy is stamped on it, and she looks ten years younger." Miss Clarke, who has for so long worked and prayed and hoped, in face of several refusals, for this new building, writes: "It does not trouble me at all that at present you can see no way to give more to the Community Center. We are stupid indeed if, after so many wonderful proofs, we are not convinced that the Lord will provide. It is enough that He knows our needs in carrying on this, His work."

WHAT OF THE MONTH?

A new year has opened and all are eager to know what the receipts of this first month foretell. It is with a sense of great regret that we report a loss compared with last November of nearly \$2,000 in gifts. We cannot accept this as setting the pace for the year, but rather must consider it a stimulant for endeavor that next month and the months to come may have a better record.

Woman's Board of Missions of the Interior

A GREETING FOR THE NEW YEAR

*The wider grows our world,
The nearer draws the Kingdom.*

In the twenty-two Branches of the Woman's Board of Missions of the Interior there are today 2,550 organized auxiliaries. Some have known the meaning of the letters W. B. M. I. since the origin of the Board. Others are just being introduced to these living symbols of the alphabet. Notwithstanding the many denominational and outside demands made upon the women in our churches, the experience of coöperation between the Board and its Branches during the past year enheartens us. The company of women throughout our constituency are indeed our joy and our crown. These women, as well as women throughout the world, who

*"Breathe the world thought
And do the world deed"*

know that never in the history of the world have greater opportunities come to them. "He that hath wrought us for this very thing is God," and we are grateful that we have been given our particular part in the world's work—that we have been given a hard but glorious task in our share of building up new friendships on the world's highway.

The year ahead of us will not be easy. Additional responsibility not only for our regular work and the raising of our deficit, but for our building funds and other needs, will be upon our shoulders. We believe that we will be given strength to meet these tasks of the new year, but we know that our work cannot be done unless individuals feel a direct responsibility for getting under the load. The Lord's work must be done by our hearts, our heads, and our hands.

To you, the women of our constituency, who have so loyally shown your love of the work committed to our Board and your belief in it during the past years—to you who have had the vision of the needs of womanhood throughout the world—we bring our cause today, with renewed faith in your individual coöperation in making 1925 a triumphant year in the history of our work.

"Woman can return to mankind the Lost Paradise, that precious pearl, the Kingdom of God, but first she must realize that it reposes in her own heart." Will you who have found this pearl of greatest price share your joy with others, so that the world may be a better, purer, kindlier place in which to live—so that the W. B. M. I. may continue its great task of helping to bring in the Kingdom?

MARY D. ULINE,
Home Secretary.

IS IT YOU?

The "Help Wanted" list of the Woman's Board of Missions of the Interior has just been approved by the executive committee and sent to the Student

Volunteer Association. Friends of the Board will be glad to look it through. The first part, a preferred list of vacancies, includes the places where the need is especially pressing and to which the Board is prepared to send missionaries at once. The secondary list includes the posts to which recruits will be sent if funds are available.

PREFERRED LIST

AFRICA

Dondi: Teacher for Means School, a high school to which picked girls from all other stations of the mission are sent.

SYRIA

Beirut: Short term teacher of English and other high school subjects in the school for Armenian girls.

CHINA

Lintsing: Woman for social and religious work.

Fenchow: Nurse for Kate Ford Whitman Hospital.

Peking: Teacher for teacher training work in Bridgman Academy.

Kienning: Teacher for Boarding School of intermediate grade.

Foochow: Teacher and business manager for Industrial School.

Woman for social and religious work.

JAPAN

Kobe: Short term teacher of English for Kobe College.

MEXICO

Hermosillo: Teacher in Instituto Corona, a Girls' Boarding School of intermediate grade.

SECONDARY LIST

AFRICA

Sachikela: Woman for school and general work.

BULGARIA

Sofia: Teacher in American Gymnasium for Girls.

GREECE

Salonica: Teacher in Boarding School for Girls.

TURKEY

Marash: Woman for school and general work.

INDIA

Rahuri: Woman for work among women and children.

Madura: Teacher for Bible School.

CHINA

Shaowu: Teacher with normal training work for country districts.

Tehchow: Woman for religious and social work.

Fenchowfu: Woman for religious and social work.

Peking: Teacher for Bible School.

JAPAN

Kobe: Teacher of piano for Kobe College.

Teacher for Kindergarten Training School.

1925 ESTIMATES

Some triumphant month the W. B. M. I. hopes to issue a Home Base Section without a word about finances, if the restraint does not break down the presses. At present, however, we feel sure you will want to know the totals of the estimated budget for 1925 just approved by the executive committee.

The total estimated budget is \$278,644, of which \$23,000 is for the deficit incurred in 1924. We estimate that out of the total \$221,344 goes to the field for the maintenance of our work and missionaries.

THE LEGION OF UNSEEN COMRADES

The children's committee of the W. B. M. I. have recently originated a plan for those children in the mid-west states who are unable for one reason or another to become members of a Legion of the usual sort. In many places it has seemed impossible to start a Legion; and then, too, it may be that there are boys and girls living on distant farms or confined to their homes by illness who yet would be interested, if opportunity afforded, in having some part in the joyous endeavor of missions.

To any such we give the invitation now to join our Legion of Unseen Comrades. If you will send your name and address to the Children's Secretary, Room 1315, 19 South La Salle Street, Chicago, you will receive a letter welcoming you into this little group, who, although unacquainted with one another, hope to study our work in distant lands, to give to it, to pray for it, to care about it, in the name of that Jesus, whom, though unseen, we love. It is hoped that in time a little club may be thus started which shall be of real value for friendship and for service, a means of unseen but very genuine comradeship in the cause of missions.

Woman's Board of Missions for the Pacific

A NEW YEAR'S MOTTO

Those who are following Dr. Porter's masterly book on China will agree that for the Christian worker no better New Year's motto can be found than his conclusion:—

"Here is the challenge to the Christian Church, to show how men must link themselves to the resources of God if they are by any means to maintain the persistence and the energy needed for the long task of changing human life and transforming society."

THE NEW TIDE

In China—For our Board at Foochow there is a great opportunity in the proposition that a new Department for Primary teachers be connected with the Union Kindergarten Training School. Also it is hoped we will develop in an adequate way the Dionghloh Woman's School which is for married women. In North China millions of helpless people are facing winter with no food, no fuel, no warm clothing, and no home; floods and civil strife have

FURLOUGH FLASHES

Those who heard the octet of W. B. M. I. missionaries at the annual meeting in Chicago, and those who followed the reports of the meetings, will be glad to follow these speakers in their plans for the rest of the year.

Miss Isabelle McCausland, of Kobe College, Japan, spent the holidays at her home in Fayetteville, Mass., and is now busy with a number of speeches near Boston made under the direction of the National Committee on American Japanese Relations. She will attend the Foreign Missions Convention of the United States and Canada on January 28, in Washington, D. C., and will return to the Middle West for a series of addresses in Ohio, Minnesota, and Missouri. She sails on March 1 for Kobe, where she expects to arrive by the opening of the new term.

Miss Grace M. Boynton is doing graduate work in literature at Radcliffe College. She also will attend the Washington convention. She remains in this country until next June, when she returns to Yenching College, Peking, *via* England and Russia. Miss Cora May Walton, Principal of the Woman's Bible School in Fenchow, is doing postgraduate work at the University of Chicago, while Miss Lena L. Lietzau, American School for Girls, Salonica, Greece, is studying education in the same institution.

Miss Hazel Bailey, of the Woman's Bible School, Peking, is visiting her parents in Custer, S. D., and making plans to attend Boston University. Miss Ruth Van Kirk, of Bridgman Academy, Peking, is at her home in Ripon, Wis. Miss Mary Stowe, of Kobe College, sailed for Japan on November 29.

brought untold suffering. At Lintsing Hospital there will be great needs to be met in a heroic way.

In Japan—One hundred and twenty-nine young women graduates at the Doshisha this year are in themselves an appeal for continuing a work which is unparalleled in its power to shape the nations of the Far East. One of the alumnae of the University is at work in Singapore; some of them are in China and Korea, some have come to America, and throughout Japan they are helping to mold a new world of thought and of spiritual renewal, as well as of physical upbuilding. At Tottori we have but touched the edge of a most remarkable opportunity to reach needy lives.

In India—Our workers at Wai cannot find words to express their enthusiasm as they plan the new buildings our Jubilee gifts have made possible. The India letters are certainly all vibrant with life and hope; they tell us: "India is full of interest, quite aside from Wai Hospital doings."

In Turkey—We have a school with large and in-

creasing enrollment of Turkish girls who are keen for the new physical training and the music Miss Anderson and Miss Day can give them. Energy and persistence exactly describe the need on the part of the teaching staff at Brousa; and that is just what we have had there these many years. Then there is a boy problem to which Miss Jillson has given much thought. And the hungry, the poor, of the refugee camps are always a part of the anxious planning. But over against that we may believe we are in Turkey to launch out on a new tide of promise and hope.

In Mexico—The urge for full equipment, a new building, and more teachers at Mazatlan is most stirring, an appeal that cannot be set aside.

Dr. Porter has given us the answer to the challenge of our opportunity; it is to link up with the resources of God. Money we must have. Faith we must have. Mr. Gandhi says: "My religion teaches me that whenever one is very distressed over what one cannot remove, one must fast and pray." Jesus said: "Ask and ye shall receive."

THOSE OUTSTRETCHED HANDS

They were dark hands, empty, eager hands, the hands of patients in the Wai Hospital who had never before seen a Christmas tree, patients lying closely packed together on the floor around the tree that held gifts from America. And with the gift came the song and story, all so new to them—the story that filled their hearts with hope and joy.

A REAL PROBLEM

How can we send supplies to these distant schools and hospitals when postage is so prohibitive? Brousa needs a few good pictures not cut from the *Geographic* or *Asia*, and a globe and maps. Write to Headquarters, and arrange to send out your gifts when there are out-going missionaries.

OUR STUDENT MISSIONARIES

Miss Day was the first to be heard from. She feels that ability to speak the Turkish language is

coming fast and easily, but to write it is another matter. Miss Gulick finds the language school work in Kobe, Japan, extremely interesting; in fact, the most interesting studying she has ever done, not even excepting the work she took under Dr. Fosdick. She is in the intermediate class, where the students can read and write the *kana*, and are ahead of her; she has hopes of catching up. There are twenty-one students, and they are from all around the world. Miss Gulick commutes to Osaka, and has old Oberlin friends for companions. Owing to her childhood's acquaintance with the language, it falls to her to be the housekeeper, and she finds that interesting, too. She is near enough to Kyoto to visit the Doshisha week-ends, but considers it fortunate that she is not near enough to help teach, as she must first learn to talk properly.

Miss Nelson, in spite of the serious situation about Tientsin, was able to accompany Mr. and Mrs. Houlding to Lintsing for a few days before she began the language study in Peking. They approached the compound in a native cart, Mr. Houlding walking at the side, and were greeted with a salute of firecrackers; the Boys' School and the Girls' School and all the workers were outside the gate to usher them in with waving banners and music by the School Band. She made an early call at the hospital, and says that in spite of all the limitations in equipment, splendid work is being done. The service that is being given by Miss McGwigan (W. B. M. P. I.) is invaluable. Miss Nelson is glad she could have the background this trip provided, because it will help her in her study, and she looks forward eagerly to the time when she can enter the life at Lintsing.

NEW LITERATURE

"Around the White Pagoda" is a charming booklet; it includes some description of the U. K. T. S. and of the Dionghoh work. Be sure to get it. And do not overlook "At China's Northern Crossways," for it helps one to understand North China better. The new "Year Book" is very fine. Order from 432 Phelan Building, San Francisco.

INVESTMENTS IN INDIA

Concluded from page 25

buildings and equipment and of scholarship funds today are decidedly preventing the Boarding Schools from fulfilling their high purpose.

Eighty-four years ago the Madura Mission formally declared that "the hope of ultimate success in Christian labors rests very much upon the extent and prosperity in Boarding School establishments." The same is equally true today. The Boarding School stands midway between the raw material of India's villages and mission schools of higher training. Without a constant stream of Christian boys and girls passing through the Boarding Schools, those higher institutions would fail to achieve their

prime object—the production of trained Christian leaders in ever-increasing numbers.

A dollar invested in the Boarding Schools will do what? Provide food for a boy or girl for a month? Yes. But, more than that, it may mean just an initial lift to start a future leader, who will be the means of winning India for Christ, as no foreigner ever can be.

Investing in these boys and girls, therefore, means investing in *foundation* work.

"If the foundations be destroyed, what can the righteous do?"

AN ADMIRABLE ADMIRAL

"I am going to take upon myself all responsibility for declaring that the imperial navy is feeling not the least concern about the Pacific manœuvres of the American Navy," said Admiral Okada, who has just been appointed commander-in-chief of the joint imperial naval squadrons, to the correspondent of the Associated Press.

"As a sailor, I am little interested in international politics," said Admiral Okada, "but I am fully convinced that the manœuvres of the American Navy are nothing more nor less than manœuvres of the kind undertaken by navies of every other nation, though they may be on a larger scale and of greater duration. Such exercises carried out three thousand miles off the shores of Japan signify very little in our eyes.

"Were I a statesman, I would feel far more deeply about the attitude of the press, which is ever intent upon making capital of matters of this kind, eventually creating an atmosphere inconsistent with international friendship and good understanding between nations. Here they fret and fume about ulterior intentions of America, while there they write about Japan's suspicions. One is as groundless as the other. I do not deny that some suspicion is entertained by a limited section of our public, but I do assert that it is far from the senses of the entire Japanese nation or navy."

"Boston Evening Transcript,"

Saturday, December 6, 1924.

HIS LIFE FOR ANOTHER'S

On the day before the great earthquake a physician was talking with his little Japanese boy in regard to the lad's future. Pressed for his main reason for wishing to become a doctor, the boy said it was because he wanted to be like Jesus Christ, who gave his life for other people, and he thought that if he were a doctor he might be able to do that.

At the hour of the earthquake the two were seated at a table in a foreign restaurant eating their dinner. At the first shaking they sought to escape, but found it was too late, as ceiling and walls were crumbling about them. They dove under the table and were soon completely buried under the *débris*. The doctor thought their case was hopeless, but not so the plucky little apprentice. With the knife and fork that he still held tightly clutched in his hands

he began to dig his way out, and at last had a hole big enough to crawl through.

Meanwhile fire had attacked the building. The doctor, finding that it was impossible to get out, himself urged the boy to leave him and escape from the ruins before it was too late. The little fellow wouldn't hear to it. Instead, he went to work digging with furious haste to make a hole big enough for the doctor to crawl out. In this he finally succeeded, but alas! the fire had drawn near while he worked and caught his kimono as he was helping the doctor out. He was quickly dragged away from the flames and everything possible done to save him, but it was too late. He died shortly after, suffering terribly from his burns, but happy in the thought that he had thus early in life accomplished his great purpose. He had given his life for another.

QUALITY IN JAPAN

A touching story told by Rev. Marion Hall at the American Board meeting in Providence.

WOMAN has never been on a very high plane in Japan. In the eyes of most Japanese men she is little or nothing. But she is having her day now. The mother in Japan today will never be despised again. Following the earthquake, Professor Hirata, of Yokohama, told me this tale: In his church there was a man and wife with five children. The earthquake came and the father was away from home. Now this Japanese man had the ordinary attitude, perhaps a little out of the ordinary attitude, toward his wife; respected her, admired her, yes, but still she was more or less the same as other women. It is not the idea that the foreigner has of his home and of his wife. The earthquake came while he was away from home. That terrible destruction came upon Yokohama without warning, and in a very short time the whole population was fleeing for life. The father could

not get back to where his home was that day. He went north and his wife, with these five children, had gone south. Do you know, folks, that for two days and three nights that mother fought like a demon to keep her children from burning to death? She took a wet blanket, wet from being put in mud puddles, and hurled it upon her children. Time and time again she did this, until her fingers were scorched. But she said: "These are our children. We wanted them to be brought up to be good citizens. I will give my life for them as a last token of affection for my husband." So she fought and fought, and at last God gave her the victory. She saved those five children; and the husband, returning home the third night, came upon the mother with those five children. When he saw his children with their mother, he bowed at her feet and literally worshipped his wife. He said, "My God, what a woman!"

JAPANESE FRIENDSHIP TO BE MAINTAINED!

It is of paramount importance that the churches of America immediately assure the brethren in Japan, in this their day of humiliation, of our belief in them and of our warm Christian sympathy and fellowship.

To this end many of our best churches have already stated their intention of taking an offering some time in January or February to help rebuild the fifteen Congregational churches destroyed in the earthquake as a concrete demonstration of their friendship.

This is bound to be a stroke toward restoring international good-will and friendship with Japan. We hope that every church will feel it a genuine privilege to do the same. Let us rebuild the Church of Christ in Japan.

Rev. Marion A. Hall, of Maebashi, Japan, has been held in America for a few months to bring this great appeal to our churches. Letters should be addressed to him at Hillsdale, Michigan. Contributions designated "Japanese Reconstruction Fund" may be sent to Frederick A. Gaskins, Treasurer, 14 Beacon Street, Boston.

MISSION NEWS

As one result of the work undertaken by the Japan Mission and the Kumiai churches for the relief of the sufferers from the earthquake in Tokyo sixteen persons were recently baptized. There would have been six more had not illness in their family necessitated delay until a future day. These new believers are working earnestly in the hope that a church may be organized in their neighborhood, which was one of those that suffered most from the great disaster of last year.

Though the usual exercises of Kobe College, Japan, are suspended in the heated season, its influence for good is kept up through the vacation. Last summer it loaned some of its buildings for a vacation Bible school conducted under the auspices of the Kobe Sunday School Union. One of the Japanese professors helped formulate for a national committee standards of mathematics work for the higher departments of girls' schools, another lectured at the Karuizawa Training School for Sunday School Teachers, and still another gave up her summer plans in order to nurse a sick uncle, having the joy of leading him into the Christian life after twenty years of opposition to it. Two of the American teachers helped in the conduct of a summer camp for girls. One of the students gave musical instruction to the housemaids of the summer cottages in a place where she was working as one of them. She also used her musical talents at evangelistic services held in a neighboring town. Another student sought an opportunity for contact with working girls by herself taking a place in a factory, where for a month or more she worked twelve hours a day. This gave her the desired opportunities for spiritual influence by which she was able to help a number of the girls to get a vision of Christ and his possibilities in their life. Other teachers and pupils found divers ways for usefulness.

The Boys' School, Samokov, has launched its brass band with tremendous enthusiasm. The boys saved toward the initial expense by voluntarily cutting down on "eats," and the band itself went into training so whole-heartedly that their teacher, the veteran band-master of the local garrison, said they learned as much in a month as his raw recruits did in four years. The band has taken its place as a permanent feature of school life and plays an important part in the maintenance of the high morale of the American School for Boys.

MISSIONARY PERSONALIA

Rev. Gladwyn M. Childs, who sails for Portugal on November 22, is a nephew of Mrs. Merlin W. Ennis of the West Africa Mission. The relationship has led him to take a special interest in Africa, although it has been a lifelong purpose of his to engage in some form of missionary service. He was born in Endeavor, Wis., where his father was a Congregational minister. His common school training was received in several states. He is a



MR. CHILDS

graduate of Pomona College and Union Seminary, and took his M.A. degree in Education at Teachers' College, Columbia University. Work in boys' clubs, social service work in logging camps, pastoral work in city mission and home mission churches, and, finally, a tour through the South, where he studied the schools and colleges for colored people—these have fitted him in a special way for the work he hopes to take up in Bailundo.

Miss Eva M. Swift (I.), Principal of the Lucy Perry Noble Institute for Women in Madura, sends an interesting account of the work and growth of the Christian Women's Association of Madura. In the Madura District, South India, are some 25,000 Christians who constitute one council of the South India United Church. The women's association of Madura City gathers its membership of 678 into weekly circles for Bible study and prayer. The

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leaders are all volunteer workers. The president is Miss Swift, but the council of twenty-five which directs the work is largely Indian.

The Association aims to be self-supporting in current expenses, but looks to friends in America to help secure funds for a building to serve as headquarters. The energetic president, while on furlough, secured a little over \$4,000 from friends not usual givers to the Boards. With this there has now been purchased a house to be known as "The Woman's Exchange"—a name used in the spiritual sense of receiving and giving—"an exchange of blessing, giving back to others what God has given to them."

The purchase of the house was a complicated matter, as the owner-

p was vested in six Gosha (se-
ded) Mohammedan women living
places variously inaccessible. The
d of the house was a retired
hammedan gentleman with titles
honor. There had to be a middle-
n for the transaction; there had
be a lawyer to write the deeds
d search the records and write
encumbrance certificate to safe-
ard the new owners. Finally all
of the ladies had to be assembled
one secluded place and their sig-
tures secured. This was done
th painful slowness, under the
idance of the one who was most
elligent—a beautiful, graceful
oman, whose little daughter, in
lvet trousers and long coat, looked
with shy interest. After the
cuments were signed, all six had
go to the courts to finish the
ransaction in the presence of the
gistrar. According to tradition,
e six, covered each with her sheet,
ere taken in covered carts to the
urt. There they slowly filed into
e far corner of the room, faces
the wall, backs to the registrar
d his assistants, who deferentially
ept their eyes on their desks. A
ridiculous performance in one sense,
et a sad one, as typifying the
omanhood of India. In contrast
e these veiled figures, back to the
orld, faces to the wall, are the
hristian women in their freedom
ager to make use of their liberty
y loving service in the very house
ow changing hands. Such is the
Woman's Exchange in Madura—
home of service for shrouded
omen with faces to the wall by
thers with open faces, looking fear-
lessly on the world because given
liberty to serve by love.

The Women's Training School at
Kobe, Japan, has started off well.
Twenty-three promising women are
n the school. Mrs. Jennie Stan-
ford, who is in charge of the school,
writes that she does not see that
he exclusion bill has made any dif-
ference in the personal relations of
he missionaries in Kobe with the
apanese. "Anyhow," she says,
there is no lack of work to be
done."

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The hearts of many fathers and mothers in the homeland who have never seen Rev. and Mrs. Paul Nilson, of Tarsus, Turkey, face to face, will go out to them in poignant sympathy on learning that their little Ruth Constance has joined her baby brother and sister in the "Far Country." "I am grateful to God that he has given [Mrs. Nilson] a wonderful peace of mind and strength to endure our loss," writes Mr. Nilson. "It seems as if our many friends—that marvellous fellowship of missionaries—have borne her up on mysterious, unseen hands. And the many Turkish friends have expressed their sympathy in such a true way that I realize how deep is their friendship."

Miss Luella Miner (L.), former head of Yenching College, leaves Fenchow in January for Shantung Christian University, Tsinan, Shantung, China, where she will act as dean of women for the rest of the school year. With Dr. Heath as assistant dean, she hopes to keep up her teaching in the School of Theology, and possibly to do a little translation, although the absence of the president of the university, who has been ordered home to rest, will doubtless somewhat increase her responsibilities.

Rev. Horatio B. Newell, of Seoul, Korea, has had charge of the church work for several weeks during the absence of Pastor Hasegawa. This meant preaching twice a day and a good deal of pastoral work in the way of visiting. He has a class of young men for Bible study and is making plans for reaching the students of the new university. He had expected to do a good deal of touring in the country districts, but his friends in these districts advise him to wait awhile, as there are many who are not pleased to receive instruction along the lines of religion and morality from any son of Uncle Sam. "It is a tragedy to have lost such a friend as Japan wanted to be," he writes.

Dr. Charles L. Gillette, of Foochow, has remodelled an old building into a one-story hospital, which, though small, is quite complete, well-equipped, and shiningly immaculate. It is on the side of a hill, overlooking a beautiful cup-shaped harbor which is known as Pagoda Anchorage. Fifteen or twenty ships at anchor here furnish many of his patients. But a large proportion of the hundred patients a day come down the creeks that empty into the basin, and the hospital thus ministers to the country people for many miles around.

Mrs. George M. Clarke, for many years president of the W. B. M. I., sailed December 12 for Italy with her daughter, Miss Alice Clarke. She will spend the winter at Sorrento in an effort to improve her health. Her address will be care of the American Express Company, Naples, Italy.

Miss Ruth A. Andrews (P.), who recently joined the hospital staff at Wai, India, as nurse, attended the Language School at Mahabeshwar last March, April, and May, passed the first-year examination in Marathi with credit, received her initiation in the art of nursing as it is practiced in India, and is now properly "Oriented." At least we gather this from a letter from the Doctors Beals dated October 8, 1924.

September 18 was a gala day for the Foochow Mission; ten of its members went out in motor launches to meet the steamer that was bringing back Mr. and Mrs. St. Leger from their furlough in America, and was bringing out Mr. Guy Thelin to join the mission. Mr. and Mrs. McClure, returning to Shaowu, were on the same steamer, and Miss Phebe Beard, returning from her stay in North China.

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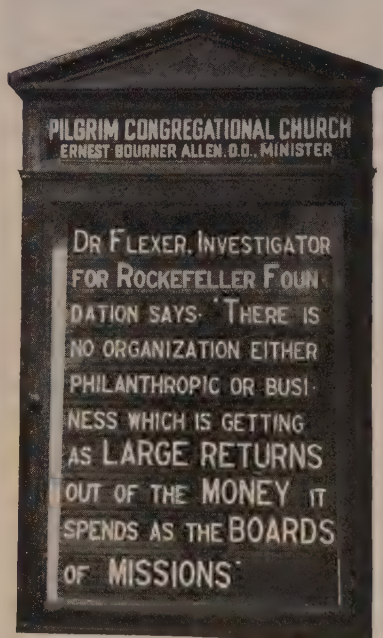
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Miss Florence T. Swan (B.), who has just joined the staff at Capron Hall, Madura Mission, sends joyful accounts of her welcome by the school. Miss Swan is decidedly in love with her new work and friends in Madura. There is only one thing over which she is not wholly enthusiastic—noisy crows. The welcome to Miss Swan was quite elaborate. There were songs and speeches, and she was showered with fragrant jasmine blossoms as well as garlanded in the usual Indian fashion. The high school girls, after remarks by Miss Swan, sang their school song. At the close of the program of welcome one of the native teachers offered a prayer of thanks.



Another message from Dr. Allen, of Chicago. Are there not other pastors who will share such Bulletin messages with the readers of the "Herald"?

A correspondent writes of an afternoon call made in company with the chief native commissioner of Natal, Mr. Wheelright, on Mrs. Edwards (B.), of Inanda. As usual, she was busy with her typewriter, which she uses for several hours a day. It was wonderful to see this woman of ninety-five talking eagerly about the possibilities for Africans in the production of cotton. Mrs. Edwards is now trying to inspire a number of native women to raise cotton, helping them to get seed, to plan the cultivation, and calling them together for instruction by Mr. Hicks, a teacher of agriculture. A young recruit of thirty could not be more enthusiastic. Mrs. Edwards has also this year arranged for the carrying on of a successful primary school at an unoccupied out-station



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some miles away. In the reports from this school she takes keen delight.

Miss Ilse Pohl (B.), who taught last year in the American Collegiate Institute at Smyrna, will be associated with Miss Dwight at Talas.



Dr. Harriet Parker Vaughan continues her interest in Birds' Nest babies.

Married life for Dr. Harriet Parker—now Mrs. Stanley Vaughan—has not brought any lessening of work. During the first three months after their wedding they traveled 2,176 miles in their Ford, to say nothing of tram journeys. This included two medical tours and trips twice a week to Madura for hospital work; also several trips "Birds' Nesting," and in response to telegrams. Grace Kennett and Sornam Stevens, two of the Indian workers, are Mrs. Vaughan's steadfast helpers in the hospital.



Dr. Grace Kennett, head Indian worker at Madura Hospital

Rev. LeRoy F. Ostrander, Principal of the Samokov Boys' School, is seriously ill and has gone to Sofia to be under the care of specialists. Dr. Haskell has added the duties of Acting-Director to his own heavy schedule of classes.

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He was an important man in the community, acknowledged by all, admitted by himself. For years he had avoided being photographed. He had become a put-it-off, or fancied the omission indicated superiority of some sort. However, like other men, he passed out and lo, his family, his friends, his community, keenly felt his unintended injustice.

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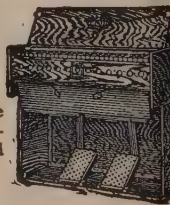
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Miss Myrtle O. Shane (B.) and Mr. William Hawkes are conducting refugee schools in Greece: Miss Shane supervises 2 Armenian schools with 450 pupils and 1 Greek with 250; Mr. Hawkes has 4 schools in charge, with 140 Armenians and 200 Greeks in attendance.

Miss Pauline Rehder (I.) and Mr. William Sage Woolworth, Jr., both of Marash, were married, September 14, at Constantinople, at the home of Dr. MacCallum, who performed the ceremony, assisted by Rev. Fred Goodsell.

Miss Adelaide S. Dwight (B.) left Constantinople for Talas September 15. Miss Dwight was formerly missionary at Talas, but for several years past has been connected with the Near East Relief as head of its Child Welfare Bureau. Miss Ilse C. Pohl and Miss Sylvia T. Eddy went with her.

Dr. John S. Chandler, of the Madura Mission, has been made a member of the Executive Committee, which will keep in direct touch with the revisers of the Tamil Bible. He has recently returned from a meeting at Madras of the Consultative Committee, which examined the preliminary work of the revisers and laid down the general principles by which their work is to be guided.

Rev. William C. Bell, of Bailundo, conducted through his district last August Prof. Edward A. Ross, the noted sociologist, who wished to study labor conditions in West Africa. Besides aiding Dr. Ross in his inquiries, Mr. Bell conducted two large services in the three days of the trip and gave out medicines to more than two hundred sick people.

Mr. Alford Carleton and Dr. Nute are taking charge of the English classes in the Turkish Commercial School at Adana. Mr. Carleton has been requested to teach in the Turk Gjahgu Night School. He is also helping out in the Playground work that Miss Brauer is starting for the children of the neighborhood.

Dr. MacCallum attended in October the meetings of the Committee on Literature for Moslems and the General Council of Workers in the Near East, both held in Cairo, Egypt.

Mr. Louis B. Fritts, who left the Mexico Mission last summer, is in charge of the Workers' Education Department of the University of Oklahoma, a new department of the Extension Division of the University.

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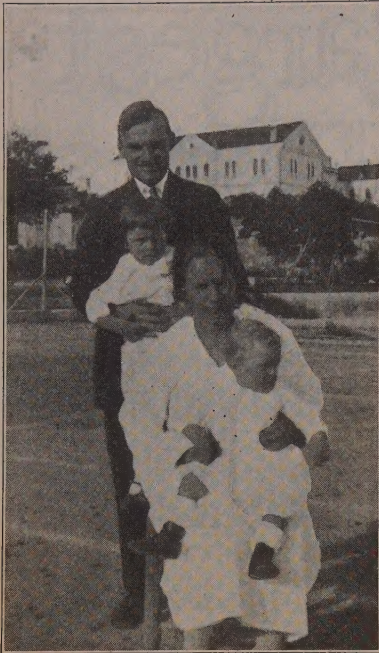


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THE CHRONICLE

DEPARTURES FOR THE FIELD

November 22. From New York, on the *Orca*, Rev. Gladwyn M. Childs, new appointee to the West Central Africa Mission.

November 22. From New York, on the *Canada*, Miss Emma C. Redick (I.), returning to the West Africa Mission.

November 22. From Marseilles, on the *Madonna*, Miss Lucy O. Mather (B.), joining the Turkey Mission.

November 26. From New York, on the *Berengaria*, Rev. and Mrs. John Bicknell and son, returning to the Ceylon Mission.

November 29. From San Francisco, on the *President Taft*, Miss Isabelle McCausland (I.) and Miss Mary E. Stowe (I.), returning to the Japan Mission, and Miss Gertrude S. Jacobus (B.), new appointee to the North China Mission.

ARRIVALS ON THE FIELD

September —. At Dondi, West Africa, Mrs. Marion M. Webster, returning to the mission.

September 9. At Constantinople, Turkey, Miss Isabelle Harley, returning to the Turkey Mission.

September 11. At Peking, China, Miss Helen Gallagher, joining the mission.

September 18. At Foochow, China, Rev. and Mrs. Samuel H. Leger and Miss Eunice T. Thomas, returning to the mission.

September 18. At Foochow, China, Mr. Guy A. Thelin, joining the mission.

October 12. At Foochow, China, Mr. Raymond E. Hightower, joining the staff of Foochow College.

October 17. At Madura, India, Miss Florence T. Swan, joining the mission.

October 23. At Marash, Turkey, Rev. and Mrs. James K. Lyman, returning to the mission.

October 24. At Foochow, China, Miss Martha Wiley, returning to the mission; and Miss Helen R. Hieb, joining the mission.

November —. At Constantinople, Turkey, Miss Cecelia J. Berg, joining the Turkey Mission.

November 1. At Kobe, Japan, Mrs. Dwight W. Learned and Miss Alice P. Adams, returning to Japan.

ARRIVALS IN THIS COUNTRY

November 6. At Seattle, Rev. and Mrs. Watts O. Pye, of Fenchow, Shansi, China.

November 16. At New York, Rev. and Mrs. Henry A. Neipp, of Ochileso, West Africa.

November 18. At New York, Mr. James H. McCann, of Tientsin, North China.

November 28. At San Francisco, Rev. and Mrs. George M. Rowland, of Sapporo, Japan, and Miss Martha J. Barrows, of Kobe, Japan.

December 10. At New York, Secretary Ernest W. Riggs, from a deputation visit to Near East and Africa.

December 15. At New York, Mrs. Paul Nilson, of Tarsus, Turkey.

BIRTHS

December 2. At Constantinople, to Rev. and Mrs. Walter B. Wiley, a son, Lincoln Benjamin.

DEATHS

At Cagayan, Mindanao, P. I. Bessie H. Smith, wife of Dr. Floyd O. Smith.

MARRIAGES

December 3. At Madura, Rev. John X. Miller, of Pasumalai, and Miss Martha M. Van Allen (B.), daughter of the late Dr. Frank Van Allen, and teacher in Capron Hall.

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Published in JANUARY, APRIL, JULY, OCTOBER

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19 South La Salle Street, Chicago, Ill.

WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC

411 Phelan Bldg., 760 Market Street, San Francisco, Calif.

WOMAN'S BOARD OF MISSIONS OF THE INTERIOR

Study Material on China

FOR ADULTS:

China's Challenge to Christianity, by Prof. Lucius Porter. Paper, 50c.; cloth, 75c. Suggestions to Leaders, 15c.
Ming Kwong, by Mary Ninde Gamewell. Paper, 50c.; cloth, 75c. How to Use, 15c.
(Use these books together)

FOR YOUNG PEOPLE:

China's Real Revolution, by Paul Hutchinson. Paper, 50c.; cloth, 75c. Suggestions to Leaders, 15c.
Torchbearers in China, by Basil Mathews and A. E. Southon. Paper, 50c.; cloth, 75c.

FOR SUPPLEMENTARY READING:

Foreign Magic, by Jean Carter Cochran, \$1.50.
New Lanterns in Old China, by Theodora M. Inglis, \$1.25.
The Bells of the Blue Pagoda, by Jean Carter Cochran, \$1.75.

FOR INTERMEDIATES:

Young China—a handbook for leaders, by Mabel Gardner Kerschner, 50c. Paper only.

FOR JUNIORS:

Chinese Lanterns, by Minna McEuen Meyer. Paper, 50c.; cloth, 75c.
The Honorable Crimson Tree, by Anita B. Ferris (supplementary). Paper, 40c.; cloth, 65c.
Children of China Postcard Painting Book, by Elsie Alma Wood, 60c.

FOR PRIMARY CHILDREN: The Book of a Chinese Baby, 50c. Paper only.

SPECIAL: A Set of Six Sepia Prints of Chinese Life (for general use), 60c.

SIDE-LIGHTS ON THE CHINA STUDY:

My Three Months in Japan and China, by Eula Bates Lee. Price, 20 cents.
Around the White Pagoda. 10 cents.
Sun and Shadow in Shaowu. 5 cents.

Women Leaders in Present Day China. 5 cents.
The Year Book of Missions for 1925. 25 cents.
Complete list of missionary plays sent on request.

If you are planning programs other than those based on the text-books, write for **Through W. B. M. I. Windows** (eight programs), free to our constituency.

Send for **Complete List** of new text-books, maps, pictures, and other supplementary material, to Miss A. E. Nourse, 19 South La Salle Street, Room 1315, Chicago.

Not responsible for mail orders after they leave our hands.

CONDITIONAL GIFTS

Do you know that a Conditional Gift will provide you an annuity for life? A Conditional Gift to the American Board of Commissioners for Foreign Missions, or one of the Woman's Boards, is an investment which assures the donor of two things.

First: An annuity for life, and

Second: An assurance that the money which is given will go to help spread the Gospel in foreign lands.

The amount of annuity depends upon the amount given and the age of the beneficiary.

A gift to the American Board or one of the Woman's Boards avoids a possibility of a contest over one's will, as the gift becomes the absolute property of the Board on the execution of the Conditional Gift agreement.

The investment of Conditional Gift funds is in the hands of a Committee of men of excellent judgment and broad financial experience.

Any of the following named Treasurers would be glad to answer questions and give further details concerning Conditional Gifts:

FREDERICK A. GASKINS, Treasurer,
American Board of Commissioners for Foreign Missions,
14 Beacon Street, Boston, Mass.

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14 Beacon Street, Boston, Mass.

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Woman's Board of Missions of the Interior,
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Woman's Board of Missions for the Pacific,
760 Market Street, San Francisco, Cal.

FORMS OF BEQUEST

The following forms may be used if you desire to leave money to the American Board of Commissioners for Foreign Missions or to one of the Woman's Boards:

Form of bequest to the American Board of Commissioners for Foreign Missions:

"I give and bequeath to the American Board of Commissioners for Foreign Missions, incorporated under the laws of Massachusetts in 1812, the sum of _____ dollars."

Form of bequest to the Woman's Board of Missions:

"I give and bequeath to the Woman's Board of Missions, incorporated under the laws of Massachusetts in 1869, the sum of _____ dollars."

Form of bequest to the Woman's Board of Missions of the Interior:

"I give, devise, and bequeath to the Woman's Board of Missions of the Interior, incorporated under the laws of Illinois in 1873, the sum of _____ dollars."

Form of bequest to the Woman's Board of Missions for the Pacific:

"I give and bequeath to the Woman's Board of Missions for the Pacific, incorporated under the laws of California in 1877, the sum of _____ dollars."